

# SPIRITUAL VICTORY, HOW TO WIN IT ?



**Swami Shukdevanand**

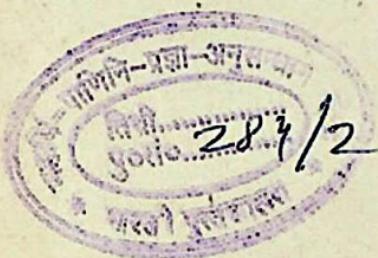






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By

**Swami Shukdevanandji Maharaj**

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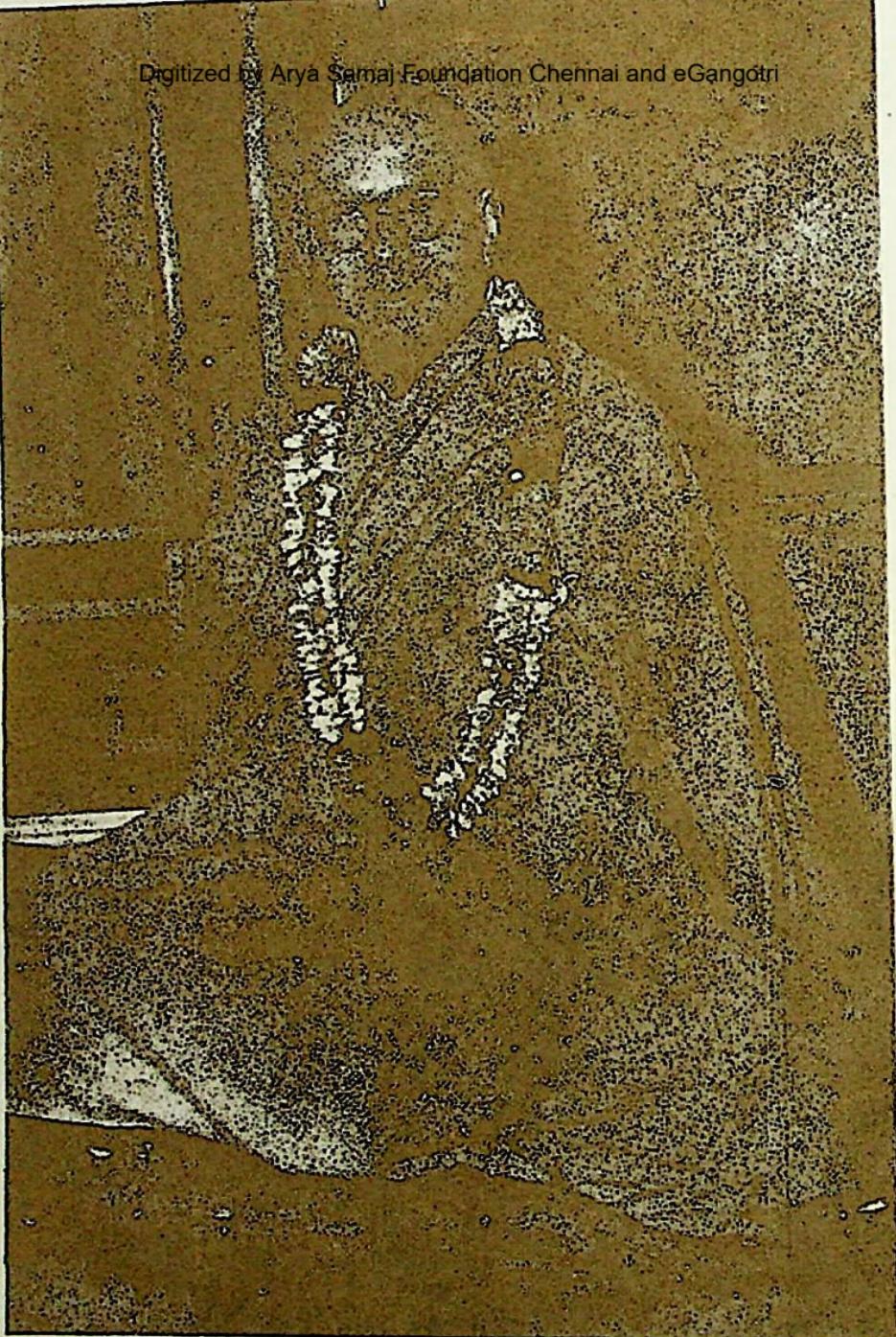
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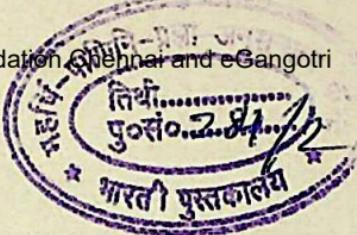
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**Shri 108 Swami Shukdevanandji Maharaj**  
**Mumukshu Ashrama, Shahjehanpur & Parmartha Niketan,**  
**Rishikesh, Himalaya.**



## PREFACE

Human life is a big battle field. At every step we find great problems lodged in impregnable fortresses threatening us as invincible. In the hard struggle of life our soft and delicate mental frame has been incessantly being pierced with the sharp arrows of anxiety born of greed to acquire what we have not and to conserve what we have *i. e.* Yog and Kshem, and our great enemies passion, anger, avarice, and the like do not allow us, even for a moment, to retire from this field and take rest.

On one side an unfortunate urge of boastfulness of possessions leading us towards ostentations and arrogance and on the other side forceful detractions caused by temptations to have what we have not, have been rendering our existence helpless and hopelessly restless and the man, inspite of having innumerable material means to save himself from bodily diseases and ailments becomes a victim of premature death due to deadly attacks of his inner enemies like lust, passion, anger, avarice and envy. He badly needs, in this predicament, guidance of a saviour to save him from an untimely end.

On seeing that the man after passing through innumerable births and deaths in so many forms of existence ultimately gets human form and even then, for want of guiding principles of life, just as discrimination (विवेक) non-attachment (वैराग्य) and divine qualities, again falls into deep ditch of the miserable cycle of births and deaths, my heart often begins to ache full of pity and compassion on them and out bursts to say—“O, deluded and unfortunate souls, open your eyes, and even for a while see what you are ? Where have you come from ? Where you have to go to ? What are your enemies in this life over whom you have to gain victory ? Who are your hidden foes who spoil your life and lead you away from life's real goal ? What are the means with which you can gain victory over them ? And do you not realize that having acquired human body you have to solve all these questions ?

In December 1946, during the Sadhan Week held at the Mumukshu-Ashrama, Shahjahanpur, discourses in a series, were held on these questions and the same, due to an earnest desire of some adherents, were publised in Hindi in a book named ‘Ham Digvijayee Kaise Hon’. (हम दिग्विजयी कैसे हों). Now on a similar demand

( v )

an English version of the same, translated by Sukh Swroop Banprasthi, formerly an Advocate of High Court, in a revised and enlarged form, is presented to the public. I would consider my efforts amply rewarded if this pamphlet helps to lead the readers to the real goal of the life. On my part I am fully convinced in the words of Goswami Tulsidas:—

महा अजय संसार रिपु जीति सकै सो वीर ।  
जाके अस रथ होय दृढ़ सुनहु सखा मति धीर ॥

that a brave warrior who possesses the allegorical chariot of Tulsidas fitted with all the means of mental, moral and spiritual equipments to gain victory over the mundane existence of the world is bound to succeed. So be it !

Parmarth Niketan,

Rishikesh

Shrawni Purnima S. 2011 Vikram.

SHUKDEVA NAND



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SHRIJ HARI

# **SPIRITUAL VICTORY, HOW TO WIN IT ?**

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## **CHAPTER I**

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### **Struggle of Life**

This is an age of struggle. Everywhere in the world there is struggle of life. But we must be happy at the idea that it is the struggle that paves the way to progress and that continuously following it we gain our real goal. Human existence is meant for struggle and we are not to fritter it away in idle enjoyments. One who runs after enjoyments is a brute in human body. Births other than human are for passively passing their time with whatever they get under destiny, while a birth in human form is meant for action. Action and struggle are synonymous. Those who are afraid of struggle are cowards. We must always stand

fast to the discharge of our duties. Rama said to his people of Ayodhya':—

यहि तनु कर फल विषय न माई । स्वर्गहु स्वल्प अन्त दुखदाई ॥

That this human body is not meant to pass in pleasures ; Pleasures even of heaven (स्वर्ग) are of little avail and prove painful in the end.

Immense wealth, pleasures and glory—even the attainment of heaven (स्वर्ग) have all, one day, to be snatched away and how keenly would you feel this loss then ? Better, therefore, is that we form a habit of renunciation. Really speaking the utility of human life lies in renouncing idle enjoyments. For those who having attained birth in a human body—human body that is envied even by gods—consider that the ultimate object thereof is only to amass means of worldly pleasures and spend all their capacities in making attempts to gain them without having even the faintest idea of divine goal of life, are lying in deeply dark ignorance and Tulsidas has, in Rama Charitra Manas, said about them :—

नर तनु पाइ विषय मन देहों । पलटि सुधा ते शठ विष लेहों ॥  
that those who after having been born as men indulge in worldly pleasures are fools, too ignorant to distinguish nectar from poison. Tulsidas has used the word *shath* (शठ) for such people which means a block headed fool. Reason

for the use of such an epithet for them is clear, for when in a ihuman body they can endevour to attain salvation, they still gloat in utter darkness and indulging in temptations prepare themselves again to go to hell. It is a pity that they prefer deadly poison throwing away the sweet nector of eternal life. Pleasures must come of their own accord under the dictates of destiny. Why should one then waste his energy in any endeavour (पुरुषार्थ) to get them? It is not wise to endeavour to get what has to come to you without endeavour (पुरुषार्थ).

Now we have to examine closely what an endeavour (पुरुषार्थ) means and in what sort of endeavour we should engage ourselves. To endeavour is to strive with all our might to gain some end in view. We must first strive to do away with our adverse destiny and then we should strive to constitute a good destiny. Thus by combination of both deeds and destiny you would attain salvation. You can have a daughter-in-law if you have a son and with the co-operation of both you can have a grandson.

In order to do away with our bad luck we must devote ourselves to service and benefactions as well as other good deeds prescribed by shastras and saints for the well being of

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others keeping in view the needs of the time and place (देशकाल). Selfless service would in no time remove your bad luck. For this, your first effort should be to ever remain alert to see that no evil deed is committed by you, and that you render faithful service to others. You owe a debt and if an indebted man wants to run a business, he should first clear out his debt by physical labour, or service of others and then he can start his business with success. This is the secret of a successful endeavour.

Some author has said that a sincere desire for liberation arises within a man after doing noble and virtuous deeds in a number of past lives. Scriptures and experiences of saints are full of such truths. We waste our life, if we do not derive any benefit from such truths and all our endeavours would prove useless like offerings in fireless ashes.

Teachings of shastras and saints are first to be understood correctly and then they are to be acted upon. Those who have not enjoyed the society of good and greatmen, often fail to know the correct implications of scriptural or saints' teachings and acting on them in their wrong sense have to suffer irreparable loss. Take for

instance the teaching of a couplet of Goswami Tulsidas :—

नेम धर्म आचार तप ज्ञान यज्ञ जप दान ।  
मेषज पुनि कोटिन करहिं रुज न जाहिं हरियान ॥

which literally means that no regular practice or religious observance, or virtuous and good acts, nor austerity, knowledge, sacrifices, repetition of God's name or charity can remove the ingrained evils of a man. A disbeliever or a man of arbitrary habits would find in it an excuse for not doing any good, virtuous or religious act and shall be inclined to think that such practices are useless and need not be followed at all and that the salvation lies in leading an easy life.

Rishi Vashistha taught Rama that the action of the mind and sensory and motor nerves regulated according to the teachings of shastras and saints correctly understood, is Purusharth (पुरुषार्थ). Again it is said in the Yog Vashistha that one who, after knowing the teachings of shastras or saints, acts wilfully under the temptations of his tendencies and sense organs acts like a mad man—He is not a man but an ass. His endeavours (पुरुषार्थ) would always prove worthless, all our acts, therefore, whether

religious or secular must be sanctioned by the shastras and not be arbitrary.

All this leads us to consider what is the main aim of life for which man has to endeavour *i.e.* what is the *Purushartha* in its foremost sense ?

*Purushartha* is divided into four categories, namely, (1) Dharma (2) Arth (3) Kama and (4) Moksha, which may be called (1) virtues (2) material possessions, (3) family and (4) salvation respectively. These four are the main aims which man in his life endeavours to achieve. The best and the most commendable *Purushartha*, out of the four mentioned above, is the last one, which is to be directed towards liberation of the soul. The other three are for the world and are confined to our present existence. The fourth one is meant for the life hereafter which should be considered to be our ultimate aim. It is therefore said :—

पुरुषार्थत्रयाविष्टः पुरुषः पशुवद्भ्रुवम् ।

मोक्षार्थी पुरुषः श्रेष्ठ इति वेदान्तसम्मतम् ॥

that a man engrossed with the importance of the first three endeavours of life believes, certainly, in animal life only. Saints and Scriptures advocate the last one *i.e.* endeavours to obtain salvation as the best and the foremost.

It has been observed above that worldly possessions in which a man takes pleasure come to him of their own accord under the dictates of his destiny ; why then should he waste his time and energy to secure them. All his endeavours must be concentrated on securing liberation. Take for an example that there are some trucks on the rail road loaded with your goods for which forwarding note has been given by you and you have obtained R/R (Railway Receipt) for the same. Now you need not bother, the goods would reach you in ordinary course. But if there are your other goods also lying in yard without any arrangement to carry them to you, every step of your endeavour should be directed towards getting them loaded in the railway trucks and securing their R/R (Railway Receipt) so that you may be sure to get them. The three aims of life other than liberation of soul are already loaded in the trucks of destiny (प्रारब्ध) and would come to you in ordinary course. But the fourth one you have to push up to get loaded and it is why, the saints and scriptures say, over and over again, that you should devote your whole hearted attention towards getting salvation being the highest and the ultimate aim of your life.

These days the teachings of Purushartha are followed in reverse order. We attach the first and foremost importance to the aim of achieving Artha and Kama *i. e.* worldly possessions in the shape of wealth, wife and children and all our endeavours are directed in that direction; while the achievement of virtues and liberation of soul is left to the goodwill of God. This is putting the cart before the horse. What you have to do for Dharma and Moksha, you do for Arth and Kama, and vice versa. You have to struggle hard with your mind and organs of senses and action so that you may nicely proceed on the path leading to the virtues and good qualities of head and heart and then to the liberation of soul. It is not wise, it is sheer foolishness, to struggle for the pleasures of life. Study the Mahabharata and learn from it to act like Pandavas who fought for Dharma and not like Kaurvas whose aim was to secure worldly possessions for the sake of pleasures. Every inch of your life should be occupied in doing good to others. The real life is the life of renunciation. The life of enjoyment is the life of a brute and if for securing enjoyments and pleasures force is used it is the life of a demon (अत्म). Goswami Tulsidas

says that for the sake of doing good and virtuous deeds we should give up pleasures of life like matter vomited from stomach. Such a man, says he, is very fortunate and is loved by God.

राम विलास राम अनुरागी । तजत वमन इव नर बड़ भागी ॥

Tulsidas compares worldly pleasure with vomited matter. No body would like even to look at the matter that he has vomited and so one who has renounced pleasures of the worlds would not even look at them. Vomitted matter is the food of dogs. Don't behave like dogs. Howsoever delicious, fragrant and tasteful articles of food that you have taken may be, but if vomited because of something in them not agreeable to the stomach you cannot bear even a sight of it. To renounce worldly pleasures to this extent is Purusharth. The life of Rama and Sita has become so revered and memorable specially because of their renunciation of sovereignty. Bharata could, without any difficulty, enjoy that sovereignty after Rama had left for the forest, but his renunciation exceeded even that of Rama and due to this exemplary selfdenial Bharat acquired the foremost position among the devotees of God. Only a man of renunciation can follow a virtuous life and realize God. A devotee must always be vigilant to see that

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his tendencies are not betraying him to indulge in worldly pleasures.

We sometimes feel that we are oversatisfied with the worldly pleasures and we believe that we have reached the position of an ascetic. But this might be a temporary phase of the mind, which, not being stable, may not be a sign of permanent and real detachment.

Tulsidas was a great saint, detached from the world and deeply devoted to God. Even he had no confidence in his mental and sense tendencies and was always watchful against their wilful ways. In his 'Vinaya Patrika' he has written a number of verses to this effect, just as :—

मैं जानी हरि पद रति नाहीं  
 सपनेहु नहिं विराग मन भाहीं  
 जो मोहि राम लागते भीठे  
 तौ नवरस षटरस रस अनरस है जाते सब सीठे ॥

wherein he says, "I realize that I am not completely devoted to Hari and that there is not yet in me an unassailable detachment from the worldly attractions. Had it been a fact that Rama was all and all to me, all the various tastes of the world would have appeared to me entirely tasteless."

In connection with renunciation of and detachment from the world Goswami Tulsidas has emphasised it in the following words :—

गुरु बिनु होइ कि ज्ञान, ज्ञान कि होय विराग बिनु ।  
गावहिं वेद पुरान सुख कि लहिय हरि भगति बिनु ॥

That spiritual knowledge is not possible without a spiritual preceptor and this spiritual knowledge is not attainable also without the spirit of renunciation and detachment from worldly objects. A spiritual culturist, therefore, should enter into an endeavour to find a spiritual preceptor and gain his favours in this respect. Krishna told Arjun in the Gita :—

तद्विद्धि प्रयिपातेन परिप्रश्नेन सेवया  
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ।

That such a knowledge is available only from spiritual preceptors who are both practically and theoretically well versed in it. Approach them in all humility and enter into a thorough inquisition with them.

In order to acquire a nature of detachment and renunciation learn to give up enjoyments and pleasures per force. Follow the example of Manu who had left all pleasures persistently and remained among the spiritual culturists and pray God with a restless mind to bless you with the strength of renunciation. When Manu

could not find in him absence of worldly pleasures fit to be ascetic till he had reached his old age he felt for it keenly and impatiently burst out to say :—

होय न विषय विराग, भवन वसत मा चौथ पन ।

हृदय वहुत दुख लाग, जन्म गयउ हरि भगति बिनु ॥

“Ha ! I have reached the forth stage of my life residing in the royal palace. I am very unfortunate that my days have passed without devotion to Hari !” And as such he entered into an unflinching resolve with a heart as firm as possible and having perforce entrusted the Kingdom to his son took his devoted wife Shatrupa with him, went out into forest for *tap* (तप) and attained his aim. Tulsidas has described the same event in the fallowing lines of his Ram Charita Manas thus:—

बरवस राज सुतहि नृप दीन्हा । नारि समेत गवन बन कीन्हा ॥

This establishes that you cannot acquire asceticism while you are enjoying worldly pleasures. You can practise *Vairagya* detachment from worldly pleasures only by renouncing them. If you have attachment towards worldly pleasures you are far away from God. Love for God arises from renunciation of worldly enjoyments.

Let all our acts and undertakings be helpful to establish a virtuous life and not for enjoy-

ments of worldly pleasures. If we indulge in worldly pleasures we are bound to commit sins and a sinner cannot enter into the Kingdom of heaven. Tulsidas has said :—

तुलसी पुरबले पाप सों हरि चर्चा न सुहाय ।  
जैसे ज्वर के वेग सों भूख विदा है जाय ॥

that due to sinful deeds of the past a man does not feel inclined to talk about and remember God just as there is no appetite in high fever. Shri Shankaracharya has said :—

बद्धोहि को, यो विषयानुरागी । का वाविमुक्तिर्विषये विरक्तिः  
that one who is attached to the objects of pleasures is in bondage; Liberation lies in the renunciation of these objects.

Consider yourself fit for devotion to God when evil desires do not rise within you. Purification of your heart and mind, therefore, is the condition precedent for a devoted life.

On a little deep and serious consideration we come to a sure conclusion that our desires only are the root cause of all our miseries. Under the bondage of desires we fall into love with illusory objects, *i.e.* temptations of *Maya*, commit sins and entirely forget that these sins shall have their reactions some day. We should not confuse the creation of God with the illusions of

man, which are his own creations. God's creation is for the welfare of man, but man spoils it and by his own imaginary creations, born of his own vicious tendencies, spreads a bed of thorns for himself. We generally say that such and such a man has caused pain to us. But really speaking the pain arises from our own sinful mind, and we attribute its cause to others and forget the truth that 'we see not things as they are, but as we are'. We want all others to act as we desire, and not ourselves to act as others desire. This is the real cause of all our miseries. If we want others to mind us, why should we not, similarly, mind others.

Now the question arises, how can we adjust ourselves to the likings of all others when they differ in their likings so much from one another. Let alone this intricate question for a while and in order to come to a practical solution let us first consider, the case of a man in whose contact we come and want him to follow us as to how far we differ from him in what he wants, and if we tolerate that difference and adjust ourselves to his desires we shall find that we have won the man so much so, that now he would care more for us. But mind that this adjustment must be for legitimate purposes — purposes advocated

by Shastras and saints. This is the key to be free from miseries. If we correct and purify ourselves we can correct and purify all the three worlds ; an attempt to be made in a reverse order is wrong. Remember a whole some saying that we can improve ourselves, we can not improve the whole world. If our own tendencies are improved we can attain salvation otherwise we are destined to fall into hell and pass through innumerable births and deaths of lowest order. Rishis have repeatedly said ;—

मन एव मनुष्याणां कारणं बन्ध मोक्षयोः

बन्धाय विषयासत्त्वं मुक्तये निर्विषयं स्मृतम्

That it is only the mind (मन) that is the cause of both liberation or bondage ; it is cause of bondage if attached to the objects of worldly pleasures and cause of liberation if detached from them.

Thus we come to a conclusion that whatever we organize to do would be successful and lasting if we proceed with the control and discipline of our mind and senses. What are the best means of this control and discipline and how can we emerge out victorious in this hard struggle of life is the subject of enquiry discussed in the forthcoming pages.

## CHAPTER II

## Means of Spiritual Victory

For a victory over this formidable foe—i. e. the temptations of this mundane existence, we must find out effective means. This attractiveness of the world with no substance in it has assumed so invincible a form due to our own ignorance as to its reality that we consider it too strong to subdue. However this is the enemy over whom we have to gain victory. The forces of this enemy consist of lust, anger, greed, infatuation, jealousy and other evil tendencies. They are all commanded by Kam (lord of Desires) and the monarch under whom even Kam functions is ignorance or nescience. They possess all the weapons of devilish nature (आसुरी सम्पद) and, so equipped, they appear formidable. But the man is born in human body to subdue this very enemy. Hence he must gird up his loins to meet this foe and secure all those countering weapons which can successfully and effectively be used to achieve victory.

The world is an enemy of spiritual forces which only can subdue it. We must therefore make every effort to gather these spiritual forces. To organize and develop spiritual forces we stand first in need of cultivating the power of endurance. For endurance is required the virtue of spirituality and for development of spirituality we have to acquire effective control over our mind. We therefore propose to discuss the importance of these means and ways of their acquisition in this chapter.

### § 1. Power of Endurance

In this world of sufferings victory embraces a man who does not feel nervous when sufferings beset him and braves them patiently. We should think over the means of this victory with a calm and patient mind. A king has to prepare himself before hand to get victory over his foes. One who is forewarned is forearmed. Therefore firstly the man must always be ready to brave sufferings. Just as a fire burnt brick and a *moonj* (मूँज) rope gets more and more stiff if drenched in water ; similarly one who is used to cheerfully bear sufferings grows stronger and stronger in mind and spirits. Krishna told Arjun :-

मात्रास्पर्शस्तु कौन्तेय शीतोष्णसुखदुःखदाः  
चागमापायिनोऽनित्यास्तांस्तितीक्ष्व भारत ।

That the feelings of pain and pleasure as well as those of cold and heat arising out of the contact of our sense organs with their objects of touch, smell etc. are short lived; they come and go. You should therefore bear them patiently.

There are no gains without pains. The evolution of man in strength is lying hidden in sufferings of pain. Gain of power adds to the value of man as thus he rises in the estimation of all. Could Prahlad establish his fame that has continuously subsisted for the last thousands of years, had he not undergone an unimaginable hard trial of being subjected to various intolerable sufferings of having been thrown from hill tops, put into burning fires, pressed under the feet of elephants and bitten by poisonous serpents ? And could Dhruva likewise keep his banner of glory flying for such a long passage of time, had he not suffered insult at the hands of his step mother and undergone the hardships of tap all alone in a forest beset with beasts of prey ? Both of them, not only left their undying fame behind, but also obtained the favours of God. Tulsidas, while describing the attributes of a devotee, has explained in the following couplet what devotion means :--

विरति चर्म, असि ज्ञान, मद, लोभ, मोह रिपु मारि ।  
जम पाइय सोइ हरि भगति देखु खगेस चिचारि ॥

He says that if you can kill the enemies like conceitedness, greed and infatuation with the sword of knowledge and shield of aloofness from worldly desires and thus win the battle, you are established in devotion. This is a fine test of the devotees who can really claim love of God.

A person who can conquer lust, anger, avarice and other evil tendencies can become a true devotee of God. The absence of these evils in a man is a sign of his being a devotee to God. It is not a symptom of devotees that on one side they are engaged in telling beads, bathing in the Ganga, observing Ekadashi fasts, and visiting holy places (तीर्थ), while on the other they have given full latitude to their mind and senses to roam about and fully ramble in the objects of worldly pleasures. They might be better than those who don't do even the former part ; but they cannot redeem themselves from damnation and fail to attain liberation ; nor can this sort of sham devotion of theirs last for long.

We shall have, of necessity, to struggle enough and suffer long in gaining a victory

over these vicious tendencies of lust, passion, temper and avarice as we have become so much used to them. However, we must be ever ready to bear all sufferings in fighting the hard battle of the struggle of life. How much do you have to yield and suffer in order to earn a petty income of Rs. 50/- a month in service and keep your master satisfied ? Why should you then hesitate in facing troubles and tribulations that may come in your way when you are proceeding on the path of self-realization ? Welcome all these troubles and endure them cheerfully. This would enhance your value. The Gita says :—

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षम् ।  
 समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥  
 सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।  
 ततो युद्धाय युज्यस्व नैवं पापमवाप्यसि ॥

That a man who does not feel distressed at the troubles that he has to face, nor does he lose his balance in pains or pleasures, is worthy of attaining salvation. Hold yourself, therefore, always balanced both in pleasures and pains, gains and losses, as well as in success and failure and keep yourself ever prepared to fight ; you would not thus be committing sins.

Blessed are those who maintain the balance of their mind in pains and pleasures ; who do not feel dejected in distress, nor elated at favourable results. Live for Dharma and die for Dharma, and no action of yours should contravene Dharma. Dharma stands above all in the Hindu culture. Not to speak of males even females of this land welcomed sufferings for Dharma. They prayed to God not to free them from pains till the last breath of their life. On the termination of the war of Mahabharata when Krishna was preparing himself to leave for Dwarika, mother Kunti was pleased to pray to him for a blessing to be placed under tribulations. Krishna was surprised at this uncommon prayer and could not help asking why she sought for troubles and tribulations when the whole world asked him to give them comforts and pleasures. The reply of Kunti to this was, "We forget you, my Lord, in comforts, but have to remember you at every step in troubles."

Kabir has well said :—

सुख के माथे सिल पड़ो नाम हृदय से जाय ।  
बलिहारो व दुःख की पल पल नाम रटाय ॥

*'Woe to those pleasures wherein we forget God !  
Most welcome are the troubles that every moment  
remind us of His name !'*

Just consider—Could the names of Dropadi, proverbial elephant, Meera, Dhruva, Prahlad, Harish Chandra, Sita and a host of other luminaries, become immortal, had not distresses and difficulties, trials and tribulations befallen them and had they not borne them with calm patience and cheerful spirit ? Do we not experience immense troubles in meeting even our worldly needs ? If you fight shy of such troubles you would not be able to provide even for your day-to-day life's needs. Equally true is the fact that one who is not ready to suffer for Dharma and Ishwar (God) shall ever remain deprived of them. What more ? You may note for your further enlightenment that even inanimate objects like stones acquire worth and not unoften claim from us adoration and worship of them when turned into an idol by means of the strokes of hammers and chisels on them. A certain author has said :—

सन से बनै पुराण लोह से बनै भगौती ।  
मानुष से मुनि होय करै कछु काल कसौटी ॥

that flax is turned into scriptures, iron is worked out into a sword and other kind of valued arms, and a man can be turned into an ascetic by enduring sufferings for some time. Let us pause here for a while and see if

you have even thought of the substance which produces paper on which our Shastras are scribed ? Worthless shreds of old and worm eaten jute and rags of clothes lying useless are turned into beautiful paper after passing through some long and difficult processes. Rejected utensils and other pieces of iron having been melted into liquid by fire of a very high temperature become steel, of which swords and armours are prepared, worthy of adorning the body of kings and warriors. If inanimate objects acquire such a high value by undergoing strokes of hammer and high heat of the burning flames of fire, there is no doubt that a man also can achieve the highest position if he undergoes necessary trial of sufferings that may come to him in that connection. Purity of gold is tested by placing it in fire, by rubbing it on touchstone (कस्तौटी) and by cutting it too. You must also go forward in struggle for Dharma, discharging your duties unmindful of sufferings that you may have to confront. Victory shall be yours and your life would prove worth living. Tennyson has very well said :—

*Well of him who has a will strong !  
He suffers but he cannot suffer wrong !  
He suffers but he cannot suffer long !*

No body can become a saint by putting on a saint's robe. He must act like a saint. Tulsidas extolling the qualities of a saint has written the following lines in his Rama Charita Manas :—

साधु चरित शुभ सरिस कपासू । निरस विशद गुणमय फल जासू ॥  
जो सहि दुख परछिद्र दुरावा । वन्दनीय जेहि जग जसु पावा ॥

In these lines Tulsidas has compared the living of a saint with the case of cotton. Cotton is first ginned in a machine, then carded, then spinned into a thread and then woven into cloth which in its turn also is subjected to the working of a cutter and tailor in order that it may be fit to cover the bodies of living beings and protect them from heat and cold. Saints also suffer enough for the good of others and such saints are true saints.

Note again the action of inanimate objects which suffer so much for the good of others. Would it not be regrettable if a living being like man fails to do the same ? Have a full conviction that your life is for the good of others and be determined to act on this principle. Very fortunate is he who unmindful of sufferings, even at the cost of his life, steps into field of doing good to others. He would also be sure to enter into the kingdom of God.

It was not only men in India, even birds could not tolerate outrages done to a weaker sex. They were alive to their duties. They realized the secret of Dharma and importance of doing good to others. It was for this reason that old *Jatayu* (जटायू) a vulture, having heard the cry of Sita rushed to help her and fought with the giant Ravana to such an extent that he tore up Ravan's body so severely with his sharp beak that the giant became senseless for some time as is said by Tulsidas :—

चोचन्ह मारि विदारेसि देही । दंड एक भई मूर्छ्वा तेही ।

However, ultimately he was overpowered by Ravana and having been wounded with the sword of that giant, fell on the ground. Rama then reached there and with tears in his eyes caressed the poor old bird and performed his last rites. A poet has beautifully described this event in the following lines :—

गौध को गोद में राखि दयानिधि नैन सरोजनिमें भरि वारी  
बारहिंवार सुधारत पंख, जटायु की धूल जटानु सों भारी ।

which mean that Rama placed Jatayu in his lap and looked at him with tears in his eyes. He caressed his wings and removed his dust with the twisted hair of his head. Not only this, Rama addressed him as his father and respected him as such. This flesh-eater, a

bird of very low grade, thus got his end in the lap of Rama which is hardly available to Yogis. Tulsidas has said the same thing in his memorable Rama Charita Manas in the following lines:—

गीध अधम सल आमिष मोगी । गति दीन्ही जेहि याचत योगी ।

We must conclude from this, therefore, that if we enter into the battle field of life to discharge our duties at any cost whatsoever, God is sure to bestow favours on us. God helps those who help themselves !

Pandavas who were alive to their duties amply suffered in discharging them throughout their life and never turned their back against them. The result of this was that they enjoyed the assistance of Krishna who favoured them even by serving just as Arjun's charioteer.

In order to liberate ourselves from miseries and pains of this mundane existence we must fix up a certain path of our duties and find out ways to discharge them faithfully. We may experience some difficulties; but once you acquire a habit of facing difficulties the situation would be reversed and you would begin to feel pleasure in them. Krishna has said in the Gita :— ' वत्तदग्ने विषमिव परिणामेऽमृतोपम् '.

that which is bitter in the beginning proves to be sweet like nectar in the end.

Be bold enough to render ineffective on you the adverse remarks made by the undesirable people. Don't feel nervous at their remarks. Remember Tulsidas's saying to the same effect :—

बुन्द अघात सहें गिरि कैसे । खल के बचन संत सहें जैसे ॥

Try, if you can, to incapacitate them so that their vicious motives might not find a free scope to do harm to others — such motives should be eradicated root and branch.

Don't mind the censure of people if they indulge in it because you are busy discharging your duties. You should follow your way just like an elephant who proceeds further unmindful of dogs barking behind him. Don't mind the obstacles like barking dogs. The sun never minds the complaints of an owl. Rains do not stop because plants like *Janusa* (जवासा) and *A'k* (अकौआ) do not want them. You are bound to be criticised by the ignorant, whatever you may do even in the best interests of the public. You cannot progress if you are afraid of such critics. Those, who are true to their duties whatever difficulties and hardships

may stand in their way, are the culturists of highest order; those who begin but give up their legitimate undertakings due to censure and criticism by others are men of middle course, while those, who being afraid of such adverse remarks, do not even start to do what they ought to do are the men of lowest nature. Always seek the society of benevolent and bold people and get yourself benefitted by their association. Don't even look at the indolent, nor at the people who do not mind their duties. Noble virtues would develop within you if you keep company of the good and the great while a bad company will destroy your those qualities also which you posses.

You cannot please every body in the world. You are bound to be criticised whether you act rightly or wrongly. Why then should you not stick to your right path ? To meet such situations you should practise to remain unaffected both by praise or censure. Don't lose your balance in either case. But this principle of remaing unaffected both by praise and censure is to be followed with a very great caution. Those who do not realise the situation, nor understand the full and correct implication of the act are liable to commit error. Criticisms are sometimes healthy and eye - opener.

Doing good to others, no doubt, entails many a hardship to the body and mind; but they eradicate the sins of many a past birth. They help even in curing a disease of the body and tribulations of the mind.

It is but natural that if you commit sins with body, you will suffer in body; if you commit sins with tongue, you are to suffer in tongue, and if you sin in mind you have to suffer from mental afflictions. But one who acts with body to punish others with a noble aim to do them good shall not be guilty of a sin. Such is the case of a teacher inflicting physical pain to a pupil's body for his good and that of a doctor who operates on a portion of the body of a patient to cure him. This act of theirs is not a sin, but a deed of virtue. The Gita says :—

यस्य नाहंकृतो भावो वृद्धिर्यस्य न लिप्यते  
हत्यापि स इमौल्लोकान् हन्ति न निवध्यते ।

That one who has no selfish interest of his own and his motives are pure is not to be blamed even if he annihilates the entire creation.

We should apply the teachings of Shastras after a thorough understanding of them. A misuse of them may result in harm instead of gain. Remember always that whatever you do

with a noble intention, for the good of others is calculated to eradicate all your ills and illnesses. This is the first stage of preparation for the struggle of life. Just as a physician's drugs are to cure bodily diseases, doing good to others is the panacea for the ills of mind and soul. In order that we may not fall victim to pains in future we must engage ourselves in doing good to others with heart, soul and body and endure cheerfully sufferings that we come in contact with in discharging our duties in that behalf. Remember :—

शिवि दधीचि हरिचन्द नरेसा । सहे धर्महित कोटि कलेसा

that Shivi, Dadhichi and King Harish Chandra suffered immensely for the sake of Dharma.

Sufferings may come if so destined. Their endurance however increases man's value. Adopt means to meet them, not to avoid them if they come. You do not mean to say that cold or rainy season should not come. You prepare yourself always to meet them. Act similarly when pains come. To learn how we can tolerate sufferings cheerfully let us go into the discussion of spiritual means of victory.

## § 2, Spirituality

When once the principles discussed in the foregoing pages are taken to heart and we are

determined to undergo sufferings for the sake of Dharma and in discharge of our legitimate duties we have to think of the way how can we successfully do it. We find an indication in the Shastras when we closely follow them that by the strength of spiritual power we can bear the hardest sufferings with ease. On the development of spiritual strength all other strengths whether physical, mental, or social come of their own accord. One who possesses a seven-bore pistol can go fearlessly among the most terrorizing host of decoits and the fiercest beasts of prey in a jungle. Likewise one who possesses spiritual strength, or say soul power can roam in the world boldly without any danger and shall always be successful in the struggle of life enjoying all kinds of powers and securing full developments in all of his capacities.

Developments are of four kinds:—

(1) spiritual, (2) intellectual, (3) physical and (4) social. Material progress follows spiritual development automatically. You can have pice if you possess rupees, but you cannot have rupees if you have pice only. Those who take material progress as all and all fail to make any spiritual progress.

Spiritual progress is possible only in a human body. Such teachings in India were started to a man from the very time when he came into the womb of his mother and its result was that Indian children were born so fearless that they could play with lions without any hitch or hesitation. They could imbibe the idea of soul and consciousness in their very childhood.

A well organised constitution has always to be based on spiritual principles. Insects, born in plenty in a rainy season and moving together having little to do with one another, do not form a constitution or society. A well constituted society must possess attributes of divine quality. People of devilish nature do form societies; but they, having selfish motives in main at the bottom such societies do not last long. A few contented persons can very well organise themselves into a good society which is not possible in the case of greedy persons. A well organised body having divine qualities is like a water-melon which is always one inside although its upper surface is divided by lines. Separate individuals of a well constituted society are separate in their individual personalities, but in mind and aims they are always one and the same within. On the

contrary an association of the people of bad nature is just like an orange which looks as an undivided whole outside, while it is divided in pieces inside.

A mere assemblage of physical bodies is not an organization. That is just like insects of rainy season. People of devilish nature are always separate from one other, although they may join together for some purpose. The assemblage of Kaurvas, hundred in number, was not a really well constituted organization as they had selfish motives; but that of five Pandavas was good. The Kauravas would have quarrelled among themselves even if they had been victorious against the Pandavas. Pandavas remained joint as one even after they had lost their all in gambling.

Shakuni, Duryodhana, Dushshasana and Karna having combined together with a vicious motive had got the better of Yudhishthira in gambling with deceptive dices. Inspite of all this fault Yudhishthira, all his brothers and Droupadi remained faithful to him and cheerfully endured all the sufferings without losing patience or Dharma. The constitution of Pandavas was real, strong and lasting, because it was based on

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the principles of truth and religious ideals. Kauravas had combined themselves differently on the basis of selfish and evil motives.

Gamblers of these days, may say, "Why should they abstain from gambling when such pious and truthful man as Yudhisthira played it." They are mistaken. Their quoting the example of Yudhisthira is a half truth. Let them first be like Yudhishtira in all other respects and then let them copy Yudhishtira if they can in gambling too. Yudhishtira was not habituated to gamble. It was a hoax in which Yudhishtira was involved under deception and even then having played once he never played again and even after having lost all that he had he did not lose his Dharma and preserved it even at the risk of his life.

Kshatriyas were taught hunting so that they could protect the people from fierce animals, and gambling so that they might learn the virtue of patiently bearing any loss whatsoever.

It is a pity that we can tolerate if others govern us and keep us under subjugation; but we are very touchy and oversensitive to every thing that may be said or done to us by any of our own kith and kin. Draupadi tolerated to

serve as a barber-maid in the palace of the King of Virat, but could not curb her tongue from using bitter words towards Duryodhan on the occasion when he was performing his Rajsuya Yajna (Kingly sacrifice). This gave an excitement to Duryodhana and ultimately resulted in the dreadful war of Mahabharata. This war might have been averted if Draupadi could have shown the spirit of tolerance on that occasion.

We must cultivate a spirit of toleration. There should be control of speech in speaking bitter language. This would prove one of the main divine virtues constituting spiritual development to help us in finding God. Contrary to this people will have to go to hell if they adopt evil ways. Shri Krishna says :—

दैवी सम्पदिमोक्षाय निबन्धायासुरीमता

that divine virtues liberate the man while evil qualities bring him under bondage.

Those who fix their aim for achieving spiritual development gain divine virtues as a natural result of it and such a man will have all other attainments in ordinary course. If we are not pure within, we cannot make any progress in any direction, nor can we gain the confidence of any body in the world.

Spiritual progress is the real progress. This helps us in having all other attainments. In the absence of spiritual strength all other qualities desert us. Spiritual development, therefore, must be the main aim to be achieved. This will develop your intellectual powers also which in their turn would help you in easily getting material prosperity. If you engage your intelligence only in securing material gains it will become dull. Let your material prosperity be an outcome of your spiritual progress. In ancient days spiritual progress was considered of the topmost importance and the result was that people of that age were enviable strong both physically and socially as well. Nowadays the aim of spiritual progress is thrown into back ground and as a consequence of it, we having been carried away by the dazzling appearances of material progress have become so weak in every respect. The reason is evident, namely, that when spiritual development forming the root of our all other progresses was gone, the fall of other progresses like leaves and branches of a rootless tree was natural. Why are we so miserable these days ? The only answer is that we are lacking in spirituality and indulging in materialism.

Material progress is no progress ; real progress is spiritual progress. We should, consequently, apply ourselves to the material progress only so far as it does not stand in the way of our spiritual progress. All the material intellectual and social progresses are incomplete if we are lacking in spiritual progress. For the comparative study of strength in physical, intellectual and spiritual spheres you find an elephant hundreds of times stronger than man, but is overpowered by the latter simply because intellectually the latter is stronger. A lion is more powerful than elephant, because the latter indulges more in lust than the former. However both of them have to yield to the intellectual powers of the man. But intellect also have to bow down before the soul power.

Pandavas had practised to develop their spiritual power in their exile. Rama when in exile did not ask Bharata for help even when mishaps such as abduction of Sita and fatal attack on Lakshman with a *shakti* had befallen him; but by dint of his own spiritual powers met all exigencies successfully. Not only Rama who for redemption of the world from the wicked forces had given up all the comforts of life and renounced kingdom as well, mother Sita too,

who had seldom touched the earth with her feet, walked bare footed with Rama in the forest. With reference to these sufferings of Rama and Sita, Lakshman was pleased to give a sermon of spiritual instruction to Nishada in the following words of Tulsidas :—

जोग वियोग भोग भल मंदा । हित अनहित मध्यम भ्रम फंदा ॥  
 जनम मरन जहं लगि जग जालू । सम्पति विपति करम अरु कालू ॥  
 धरनि धाम धनु पुर परिवारू । सरगु नरकु जहं लगि व्यवहारू ॥  
 देखिय सुनिय गुनिय मन माहीं । मोह मूल परमारथ नाहीं ॥  
 सत्ता परम परमारथ रहू । मन क्रम वचन राम पद नेहू ॥

which mean that if we examine closely seeing, listening and pondering over all around us, all unions or separations, enjoyments good or bad, advantages or disadvantages or the golden mean between the two, errors and entanglements, births or deaths, contingencies or baffling phenomena of the world, prosperity or adversity, deeds or destiny; lands, buildings, riches, citizenship or family confections, even hell or heaven as far as they belong to the affairs of men, are all due to the delusion of mind and have no reality in deed. The only reality and the highest aim to be achieved is that we gain devotion to the feet of Rama in words, deeds and mind.

Pleasures and pains come and go in the world. It does not become a spiritual culturist to deviate from the path on account of them.

We can judge the extent of Rama's spiritual powers only from the talk that took place between Rama and Sugreeva when both met together. Sugreeva expressed his doubt whether Rama could overpower Bali as the latter was known to be an extremely powerful person. This is expressed in the following lines of the Rama Charitra Manas :—

कह सुग्रीव. सुनहु रघुवीरा । बालि महावल अति रणधीरा ॥

Rama having realized this want of confidence of Sugreeva in Rama's prowess asked him as to how could he be convinced of Rama's capacities. In reply Sugreeva showed Rama seven palm trees grown over the bones of a giant named Dundubhi and told him that one who could fell them could also overpower Bali without doubt. Rama felled them down immediately and Sugreeva's love for Rama was enhanced and he was then fully confident that Rama would kill Bali without fail. The same has been expressed exactly in the following lines of Tulsidas :—

दुङ्गमि अस्थि ताल दिखराये । चिनु प्रयास रघुनाथ ढहाये ॥  
देखि अमित बल बाढ़ी प्रीती । बालि बधब इन्ह मई परतीती ॥

Sugreeva's epithet used for Rama in these lines is अमितबल *i. e.* possessing limitless powers while he called Bali only महाबल *i. e.* highly powerful. Rama had limitless bodily powers only because of his highly spiritual development. It is a pity that today the worshipers and followers of Rama and Krishna feel that they are weak. This is but an insult to the worship of Rama and Krishna and a discredit to their dignity. The responsibility is ours in as much as the aim of real worship and following a dignitary is to acquire his merits and attributes. If we lack it, it is our fault.

In case of Rama a question arises as to why Bharata did not send his timely assistance to Rama who was at the time fighting with Ravan and Lakshman was fatally wounded and Sita had already been abducted. All this must have come to his knowledge through Hanuman who had gone to fetch the herb called Sanjivani from northern hills and had dropped himself at Ayodhya on his way back to the battle field, and as such why Bharata still is known as the first and foremost devotee of Rama and the most loyal to him.

A reply to this question supports the theory of spiritual powers. Bharata was fully conversant

with the tremendous spiritual powers and the qualities of physical strength, fearlessness and courage that Rama possessed and was convinced that no power on earth could touch even his hair. He considered at the same time that to go to the place of battle with the idea of helping Rama with army or other forces that were at Bharata's command would discredit the capacities of Rama and afford an opportunity to the public to say that the victory of Rama, over Ravana, which was a sure fact attainable by Rama unaided by any other power, was due to the timely help received by Rama from Bharata. It was for this reason and Bharata's confidence that the latter stayed back at Ayodhya discharging, without any worry, all his duties properly to administer the kingdom that had been entrusted to him by Rama.

These days whatever small power we possess we are wasting it fighting amongst each other—brother against brother and son against father, and thus we are abusing those powers which ought to have been usefully applied to uproot the evils of injustice, inequity, indiscipline, and other inordinate acts. It is why we are unhappy and helpless today. Look towards the example of Rama. It might be

from a political point of view that a conflict between brothers was avoided by Rama by accepting to go to the forest—a conflict which might have resulted in a very undesirable consequence of heavy loss of life and property. This self-denial of Rama impressed Bharata so deeply that he did not accept the throne and with a still hard self-denial passed the life of an ascetic for long fourteen years with a firm conviction that every thing belonged to Rama and he (Bharat) was acting as his administrator only and with this conviction he very nicely administered the state through out that long period.

In ancient India our mothers also did not lag behind in doing their legitimate duties during the periods of crisis, and discharged them without feeling unhappy in the least. Mother Kaushalya addressed Rama in the following words when he was setting out for the forest :—

राज दीन्ह कहि दीन्ह बन मोहि न दुख लवलेसु ।  
तुम विनु भरतहि भूषतिहि प्रजहि प्रचरण कलेसु ॥

She said,—“ I do not feel it at all that today Rama who was to be enthroned as king has been ordered to go into an exile ; what I feel keenly is that this would cause incalculable miseries to Bharat, the old king and the people.”

She was more anxious for others than for her son — a son, with whom she was blessed in an advanced age after undergoing good many hardships and austerities in life. She was permitting this son with pleasure to go into exile. The condition of present mothers is different; they tolerate the separation of their sons and husbands if they go out to earn money for them, but not if they have to be out for some time in order to do their duties towards God or nation. How much alive was mother Kaushalya towards her obligations regarding the Dharma and welfare of others ? She realized that in case Rama stayed back at Ayodhya he could afford some satisfaction only to some to whom he was so near and dear ; but on the other hand it might sow some seed of bad feelings to sprout up in the family to bring about an irreparable loss of happiness to millions of people. So she told Rama, "Dear son, be pleased to go into exile and discharge your pious duties there by destroying the wicked in order that the oppressed Rishis and saints of the forest may be happy." With what an exemplary encouragement mother Sumitra allowed her son Lakshman to go to the forest to render loyal services to Rama and Sita ? It was the wholesome affect

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of mother Suniti's teachings that her son Dhruva achieved the supermost position, immoveable and immortal. If our mothers of the present day also behave likewise India can regain her pristine glory and Ram-Rajya may be re-established.

### § 3. Subjugation of Mind

A fire-burnt brick becomes hydrolic and so water instead of weakening it strengthens it. Man too, likewise, having passed through the fire of sufferings gains strength enough to subdue mind and senses. But the subjugation of mind must subsist in order that we may possess effective means of victory over our enemy of the mundane existence.

It is not unoften that we lord over the weak but are afraid of the strong. We shall be afraid of none if we have self-control and our mind and senses are under our command. Such a person would be capable of lording over the whole world. Note Shri Shankracharya's words :— 'जितं जगत्केन ? मनो हि येन ।' In reply to the question "Who conquers the world ?" he said, "One who has conquered himself."

All were happy, and well off during the sovereignty of Rama. The underlying reason

of it has been expressed by Tulsidas in his following couplet :—

दरड जतिनकर भेद जहं नर्तक नृत्य समाज ।  
जीतहि मनहि सुनिय अस रामचन्द्र के राज ॥

which means that no body was guilty of punishment, hence the word *Dand* दरड (meaning both punishment and a staff) was to be found in the hands of the sanyasis only. Here is the play upon word दरड, Sanyasis hold staffs *i. e.* a wooden stick (दरड). Tulsidas has further played upon the word *Bhaid* (भेद) in the above lines saying that in Rama Rajya there was no *Bhaid* *i. e.* distinction between the big and the small; the word *Bhaid* (भेद) meaning also variations in sound and motions of the singers and dancers was pronounced in their society alone. The reason for all this, says he, was that all enjoyed the power of self-control.

During the days of Shri Rama people used to undergo self-punishment if they found their mind and senses betraying them and there was no necessity of law courts then. Today we find quarrels in every home—brother against brother, father against son, son against father, mother-in-law against daughter-in-law and the latter against the former. The reason is want of self-

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control. If our mind and senses do not mis-lead us and our desires are within legitimate limits, there shall be no quarrels and we shall be able to enjoy Ram-Rajya. Rama, Bharata, Lakshman, Sita and Urmila had self-control and self-discipline and had renounced self-indulgence.

A stone statue demands worship and reverence when it is installed in a temple, because it has undergone the strokes of hammers and chisels. Similarly you would command respect and honour if you subject your mind and senses to the strokes of self-discipline and self amendment. If you avoid it, you are bound to be a victim of sufferings. A groom petting and caressing a horse has to run after the horse, while the master rides it. Don't behave like a groom in petting and caressing the horse of senses and mental tendencies; become their master by self-realization and you would enjoy riding over the mind and sense-organs. Each and every volition of mind must be first judged by your intelligence (त्रुद्धि) and then it should be acted upon. You are bound to fall if you are self willed. Remember the following lines :—

मन के मते न चालिये मन के मते अनेक

मन के मारे मरि गये काजी मुल्ला शेख

मन के बहतक रंग हैं न्नण न्नण बदले जोय

एकहि रंग में जो रहे लाखन विरला कोय  
 मन के मने न चालिये मन के मते अनेक  
 जे मन पै असवार हैं ते लाखन में एक

These lines advise that you should not be guided by your desires; they are innumerable. Many a wise and religious leader has succumbed to the baneful affect of the desires. Mind of man has numerous tendencies which change every moment. There would hardly be found one man among thousands who may possess only one mind of a fixed tendency. Again, see that you are not guided by your desires. Ride them. Such persons are rare of course.

We find co-operation between inanimate objects like water and milk; grain flour and ghee. It is a pity that the same is lacking among men, for the simple reason that we do not control, but are controlled by, our desires.

When Krishna found that Arjun was under the influence of uncontrolled proclivities of his mind, he taught him first the lesson of *Sankhya Yog* and then that of *Karma Yog*. Present day philosophers believing in cheap popularity, wrongly interpret the teachings of Sankhya yog as if it denounced action. The sole object of Sankhya yog is to acquaint man with the secret soul and to make him realize that he is soul, |

*Atman*, and not body. You cannot control your body, mind and senses, if you do not realize that you are *Atman* (soul). Each of the Intellect, mind, sense organs and motor organs. (sensory and motor nerves) and physical body preceding one in order is superior to that follow it. Is it possible that we may succeed in controlling our mind believing that we are body ? Certainly not. An officer can control his peon and make him obey his orders, but not vice versa. You cannot succeed in the world merely by playing the role of a looker on. You must act on the lines taught by the Shastras for self-control and self-discipline.

You cannot govern others if you fail to govern yourself. Intellectual and sensory developments are not possible without spiritual development *i. e.* without self-realization. Development in the physical field is not possible without intellectual development and without physical soundness, there is no possibility of social progress. You cannot tone up your body by taking strength-giving food if you are mentally weak. A food taken under the influence of mental derangement due to anger, passion or other mental disease causes ill affects on the body. A reputed auther has said :—

सर्पः पिवन्ति पवनं न च दुर्बलास्ते  
 शुष्कैस्तृणैर्वनगजा बलिनो भवन्ति  
 कन्दैः फलमुनिवरा गमयन्ति कालम्  
 सन्तोष एव पुरुषस्य परं निधानम्

that serpents live on air and are not weak; elephants in the forests eat dry straw and leaves, still they are strong and healthy ; saints and Munis take fruits and herbs of jungles and live a very long life. Keeping the mind calm, peaceful and self-satisfied is of the greatest value to man.

Hence first root out the evil tendencies of your mind, purify your thoughts, develop your physical health and then engage yourself in the uplift of the society. A motor car being heavier and more powerful than its driver is controlled by the latter and whenever the former goes wrong, it is put into order by the latter. A reverse progress is not possible; the car cannot mend its driver. So the intellect as driver can put mind and senses in order which in their turn can improve the bodily health. But the difficulty is that we believe that we are body. How can then we have any reform ? We, being *atman* (soul), have to remember that we are not body—body is only a cover of the *atman* (soul). We are not a house, but a dweller in the house.

Intellect gains in strength by realization of self and strong intellect (बुद्धि) can govern the mind and sense organs enforcing its own decisions on them. The modern Western teachings have changed us completely. We have become materialists every inch. School and college boys have surpassed ladies in their race for toilet tables. In ancient days sons of even kings were sent to Gurukuls for education, and there they had to forget their materialistic position by serving the teacher, begging for food and observing inviolable celibacy. Indulgence in pleasures and needs of fashion give rise to tendencies of lust and passion. We should, therefore, practise to harden our body, as nature requires it. Irrational beings like birds and quadrupeds are always free from bodily diseases, because they follow the laws of nature. We have, to the contrary, become chronic patients simply because we have deliberately violated laws of Nature. In big cities and towns you will find doctors, Vedyas and Hakims at every few steps; so also hospitals to treat human beings. Have you ever seen so many doctors and hospitals for animals any where ? I believe not. However, let the dead past bury its dead, act, act in living present, and be prepared to

elevate yourself spiritually without a single moment's delay.

Materialism weakens intellect and strengthens desires. There are no provisions to strengthen soul and intellect in materialism. You should, therefore, have recourse to the Satsangas *i. e.* associations with the good and the great men and thus improve your character, form habits of moderation, strengthening your intellect thereby and then engage yourself in the service of the public by doing good to them. Benevolence and doing good to others bring in return a number of excellences and merits to you. This is not a preaching, I tell you this from my personal experience. Don't feel for the past; look to the present; an ennobled present would automatically and certainly make your future noble. A harmonious development of spiritual, moral, intellectual and bodily powers is calculated to do you immense good. To believe in the materialistic progress only is a mistake. Materialism wedded with spiritualistic development shall be a boon and blessing. Sand and cement, combined with each other can give you a strong material for building. Sand alone cannot. Materialistic gains are compared to sand which alone, without the cement of

spiritualistic strength, cannot help you.

Whatever work befalls you as your lot, do it in the best way, taking it as the work of God, keeping in view the instructions of Shastras regarding them and the needs of the time and the place. It was due to his spiritual strength that Rama, after the abduction of Sita, organized an army of so called monkeys and bears and got victory over haughty and hot headed Ravana. Krishna also taught *Brahma Vidyā* (spiritual knowledge) to Arjun when the latter felt dejected and was averse to fight, and encouraged him to take active part in the impending war.



## CHAPTER III

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### The Chariot Divine

This is universally believed as a law of nature that a man forgetful of his soul gets his mind weakend and consequently neglects the path of his duties, loses faith in God, and his liberation is delayed. At the time when Bibhishana sought shelter of Rama he held Rama, not as a human King, but the Lord of the entire Universe and even as death of the Death God. It is so expressed in the following line of the Rama Charita Manas :—

तात राम नहिं नर भूपाला । मुवनेश्वर कालहु के काला ॥

But as use lessens marvel, by a passage of time in close vicinity of Rama, this faith of his had waned, and so when he was deputed to get an estimate of the forces of Ravana, and saw the tremendous chariot of Ravana along with his big army, he was struck with awe and on his return began to doubt Rama's prowess and

addressed him in the following words of Tulsidas :—

रावण रथी विरथ रघुवीरा । देखि विभीषण भयेउ अधीरा ॥  
नाथ न रथ नहिं तनु पद त्राना । कैहि विधि जितव वीर बलवाना ॥

i. e. “Ravana possesses a strong chariot, while you are chariotless ; you have nothing to protect your body and feet either, how will you be able to overpower Ravana ?” He also said, “On the side of Ravana, my Lord there are well drilled and nicely trained soldiers in a large number while you have only a host of monkeys, and bears, unsteady in their mind and undisciplined in habits. I doubt whether you can conquer him.” Rama could read the mind of Bibhishana and came to know that his faith in Rama’s prowess had declined and that it was not a good sign. The truth is that such doubting people cannot become ideal devotees of God. The faith of Hanuman in Rama was unflinching, firm and uniformly strong and it is why the temples for worship of Hanuman are larger in number than even those of Rama. The faith of Bibhishana and Sugreeva was ever changing and consequently they claim no temples for their worship. Rama had realized this weakness of Bibhishana and in order to convince and encourage him addressed him

in terms of endearment and said, " Dear Bibhishana, don't feel nervous " and giving him an idea of a spiritual chariot said, " Friend the chariot by which a battle of life can be won is of quite different nature. I possess that chariot of soul power. Don't entertain any doubt in our being victorious. "

Hundreds of times heavier an elephant is controlled by man. One possessing spiritual strength may look small in body, but his prowess is incalculable. A materialist loses his inner strength and his intelligence too gets dulled every day. When water is frozen into solid ice it becomes dull and becomes weaker in strength than the water turned into fine gaseous steam which can successfully drive away heavy engines carrying heaviest loads. Spiritual power is the finest and the most efficacious by which man can gain victory over the entire Universe. Rama, therefore, said to Bibhishana :—

महा अजय संसार रिपु जीति सकै सो चीर ।  
जाके अस रथ होय दृढ़ सुनहु सखा रणधीर ॥

" Hear me friend, one who possesses this sort of spiritual and moral chariot is brave enough to conquer completely this invincible world

even which is the greatest enemy of man. Don't lose courage; be steady, and have patience."

To our subject asto how we can gain victory over the Universe, this event, therefore, where in Rama explains to Bibhishana the efficacy of a spiritual and moral chariot of soul, is very relevent and so it is extensively discussed herein-after for the benefit of readers.

Rama first refers to the wheels of the chariot, in as much as wheels are the first requisite of a locomotive, saying :—

“ सौरज धीरज तेहि रथ चाका ”

that is, courage and fortitude are the strong substance of which the wheels of this chariot are made. Then he refers to the banner flying over the chariot saying :—

सत्य शील हृद ध्वजा पताका

that truth and character form the strong banner flying over the chariot.

Thereafter he refers to another equipment of the chariot, namely, its horses and their reins, saying :—

बल, विवेक, दम परहित घोरे । ज्ञाना, कृपा, समता रजुजोरे ॥  
that physical strength, sense of discrimination, self control and benevolence are the four horses of

the chariot and there reins are made of three strings of forgiveness, kindness, and equality.

Then comes the Charioteer :—

ईश मजन सारथी सुजाना

that is, devotion to God is the Charioteer.

Then follow the armaments of war which will form the subject of a—subsequent chapter. Let us here in this chapter first sum up the equipments of the chariot detailed above :—

- § 1. Wheels—(1) Courage (2) fortitude.
- § 2. Banner—(1) Truth (2) Character.
- § 3. Horses —(1) Physical strength.  
 (2) Sense of discrimination  
 (3) Self-control.  
 (4) Benevolence.
- § 4. Reins of Horses—(1) forgiveness  
 (2) kindness  
 (3) equality.
- § 5. Charioteer—Devotion to God.

We discuss below these equipments separately.

### § (1) Wheels of the Spiritual Chariot

They are courage and fortitude. Let us first take the virtue of courage and discuss its nature and potentialities.

(1) *Courage*—(first pair of wheels)—A spiritualist must be a really courageous man. We have already dwelt on the importance of spiritual powers in a separate chapter in foregoing pages. A spiritualist is never a coward. Real courage lies in bravely subduing one's own nature. A brave man should never be a slave to his emotional tendencies. Hence, one who wants to be courageous in the real sense of the word, must possess the strength of self-control. A great man has said, 'को वा शूरः, येन जितः स्वभावः' i. e. who is brave ? One who has full control over himself." Such a man proves successful both in secular dealings and spiritual practices. Those who are slave to their habits are always cowards. We often see that a man in the heat of anger is apt to do even that which he would never do if not in anger; e. g. throwing away dishes of meals that are served before him. An angry man sometimes commits suicide and many an unspeakable sinful deed. This is because he is under the influence of his tendencies that have become a part of his nature. Such people have to pass through acute agonies and torments of hell, or those of a *pishach yoni* (पिशाच योनि), the meanest kind of birth. The tendency of anger can be put to a beneficial use also. Just as

fatal arms are used against decoits and the wicked, the faculty of anger which is no less a dangerous weapon can be used against the evil habits of indulgence, arrogance, falsehood and the like. You may be angry with your own tongue when it speaks harsh words. Punish it when it utters disgraceful language, by not providing it with the articles that are dear and pleasing to it or by doing some other act of atonement. It is courage.

Have recourse to such a conduct as proves conducive to give comfort to others. These are the ways to acquire spiritual strength. By remaining subject to our desires we cannot get control over our mind and without it we cannot attain self realization. A man of angry nature is more attached to his body and such a man is always more and more tied with chains of births and deaths. We are sure to have a better end if we overcome our passions of anger.

It is a sign of bravery that we undertake a vow of self control. All those who have abandoned their all for the service of others have been the persons who had self-control. Blessed, therefore, is he who even at the cost of his life is engaged in having self-control. Pandavas

were truly brave persons. Once when they were roaming in their exile with their mother, they stayed in a village where a fierce lion used to live near by for whose food one man every day had to be offered by the villagers. That day it was the turn of an only son of a poor Brahman lady and for this reason she was feeling very miserable and lamentably wailing. Mother Kunti who was staying in the neighbourhood approached her and asked her why she was unhappy. The lady related her painful story which affected Kunti. She asked the poor lady to have patience and not to worry "I have five sons", said Kunti, "and instead of your son I shall send one of them for today's food of the lion." Overwhelmed with this spirit of high self-sacrifice of Kunti the poor Brahman lady requested Kunti not to do this. But she could not dissuade her from this resolve and as a result of all this Bhima was selected to be sent to the lion. Next morning Bhima approached the lion running and breathing hard and asked the lion to eat him up immediately, as otherwise another lion who was following him would devour him. This lion asked him in anger, "Where is the other lion? No body else can dare come here; I am the sole master of this

place. Let me see the other lion, I shall teach him a lesson." Bhima took the lion to a well and said that the other lion was in that well. This foolish lion peeped into the well and seeing his own reflection in the water in the shape of another lion jumped into the well and died. Thus through such a clever device of Bhima, came the end of that ferocious lion and all heaved a sigh of relief. This was an act of bravery and, benevolence and was cheerfully undertaken to do by mother Kunti and Bhima. Bhima was not upset by fear of the lion and his understanding did not lose balance. Intelligence always brightens up when one is intent to apply himself bravely in doing good to others. Anger, lust, pride and fear of death adversely affect man's intelligence. Bhima had overcome all these evil passions and was morally and spiritually strong and so he was successful.

Only a spiritualist who is engaged in self-realization can renounce worldly pleasures and can succeed in realizing God. He can possess the virtue of firm determination which is a component part of real courage;

There is an instructive story in *Purana* (पुराण) in connection with the virtue of firm determination. There was a pair of *Teltibhi* (टिटिभि) a kind

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of small birds who resided at the beach of the ocean. One day their eggs were taken away by the waves of the ocean. On this the male *tittibhi* (टिट्टिभि), full of rage, made a vow to fill up the entire ocean with sand. The female *tittibhi* (टिट्टिभि) doubted the success in this ambition of her husband and told him, "How can you do this ? Where do you, a tiny bird, stand in comparison to the vast ocean ?" The male bird badly rebuked the female bird and said, "Go away if you can't help me ; I can't resile from my resolve." The poor female bird was speechless, and both started persistently picking up sand in their beaks and dropping it into the ocean. The lookers on laughed at this; but the birds did not desist from their action. Their firm belief was कौनिहु जोनि में जनम हमारा । पाटव समुद्र न और विचारा ॥ that they might not succeed in filling up the ocean in their this birth of a small bird; there would surely come a time, in whatever birth it might be, when they would be able to replace the water of ocean with sand. And lo ! Maharshi Agastya who was very keenly influenced by this tremendous endeavour and strong determination of these tiny birds, came to their rescue and by means of his supernatural powers dried up the ocean and the birds secured

their eggs. God helps those who help themselves !

Another instance is that of Mother *Parbati* who devoted herself to hard austerities, continuously for thousands of years, with a view to secure *Shankar* as her husband and was not dissuaded in the least by the persuasions of the delegation of seven *Rishis* who had approached her for that purpose. She remained firm in her resolve, namely :—

कोटि जन्म लगि रगर हमारी । वरों शम्भु नतु रहों कुंआरी ॥

“This resolve of mine may have to continue birth after birth, I must have *Shankar* as my husband, otherwise I shall ever remain unmarried.”

Both these instances teach us that we should not step back from our determination. We should on the otherhand make it stronger and stronger. A wavering fellow invites his ruin (संशयात्मा क्विनश्यति). We must always maintain the balance of our mind, A wavering man can achieve nothing in the world.

If you lack in the firmness of your resolves, you should keep society of the persons of firm determination and by their contact you would also one day become a brave man of firm determination. There are very few persons of this

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class. Try to be one of them ! And bear in mind the teaching of the following couplet :—

पंच अग्नि तपिवो सहज, सहज दाहिवो देह ।

कठिन वचन प्रति पालिवो, कठिन निवाहन नेह ॥

It means that easy is to bear the brunt of fires burning on five sides around us ; easy is also to burn our body in fire. But it is not so easy to be true to your word and to be faithful in love.

We must possess settled and certain views. No aim can be achieved by man of wavering mind, and no liberation is possible without spiritualism being your main stay. If having been born in a human body, which is a means to attain a liberation, we fail to attain liberation we shall have to repent and pass through the cycle of 84 lakh births and deaths. Divine powers are to help us if we are firm in our decision and follow it faithfully. (कुम्भ) Kum-bhaj Rishi (Agastya Muni) had come to the rescue of the small birds as is mentioned above because these tiny creatures had merged themselves into their resolve.

Rama thus explained to Babbishana that the front pair of wheels of spiritual chariot is courage. “ हारिये न हिम्मत बिसारिये न राम ” that is, ‘ don’t lose courage and don’t forget God and

you are sure to win ' is the saying of experienced men. We ought to be prepared, therefore, to have in us real bravery with exemplary courage within.

(2) *Steadfastness or Fortitude*—(The second pair of wheels)—Fortitude forms the second pair of wheels of the spiritual chariot. To maintain the level of the chariot it is essential that the front and hind wheels are of duly suitable size. Fortitude *i. e.* the virtue of steadfastness also must, therefore, be as good as that of courage.

In adversity and calamities also to stand fast to our duty is fortitude. In every path you adopt, difficulties and obstacles are bound to come. You should not be afraid of them ; You must stand fast to your duties under all circumstances. If you lose your balance you lose yourself. Among the ten virtues of Dharma, described by Manu (मनु), the first and foremost place has been assigned to fortitude as you find in the following verse :—

धृतिक्षमादमोऽस्तेयं शौचमिन्द्रयनिग्रहः ।  
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥

which enumerates the ten characteristics of Dharma in order like this—(1) fortitude (2) forgiveness, (3) self-restraint, (4) non-stealing,

(5) purity, (6) control over senses, (7) intelligence, (8) knowledge, (9) truth and (10) absence of anger.

There is no steadiness in virtues of mind and soul without the quality of fortitude. Virtues are the contents that are held in the pot of fortitude.

Like day following night, pains and pleasures in life also come and go. Be firm when calamities befall you. Calamities shall pass away smoothly if you are firm and unwavering.

When a child feels need for food in the night, the mother asks him to have patience assuring him that morning was soon to come and he would surely have food shortly. A sick man is aptly called a patient because he must have the virtue of patience to wait for eatables till he is fit to digest them. Form, therefore, a habit, that when sufferings beset you you don't mind them considering that they are to pass away. Just as pleasures do not stay, pains would also not last long. With such a conviction we can lead our life with equal calmness of mind both in pleasures and pains. When the temperature in fever rises it is brought down and when it goes below normal

it is raised up. In either case normality is to be maintained. Similarly both in pleasures and pains maintain the balance of your mind by keeping normal—don't feel elated in pleasures, nor depressed in troubles.

Possessions of wealth in excess also make a man intoxicated with pride and arrogance. This is also a sort of fever. Kind and compassionate God has always taken care to remove this intoxication of the man. He cannot put up with this vice in his devotees and manages to uproot it at once. Therefore, a devotee must not allow pride and conceitedness to enter into his head if he wants to keep his master God pleased and satisfied with him. If these vices have already entered there, he should not allow them to take root and try immediately to eradicate them by remembering the following lines of Goswami Tulsidas and keep the temperature of his inner self always normal. Tulsidas has said :—

सुनहु राम कर सहज सुभाऊ । जन अभिमान न राखहिं काऊ ॥  
संसृति मूल शूल प्रद नाना । सकल शोकदायक अभिमाना ॥  
ताते करहिं कृपानिधि दूरी । सेवक पर ममता अति रुरी ॥

“Listen as to the nature of Rama. He cannot tolerate the vice of pride to grow in His de-

votee as it is cause of rebirth that produces so many sufferings. Pride is the cause of many a grief and so Rama, full of compassion and love towards His followers, removes it at once."

No sooner than the crop is ready the farmer starts to reap it and finishes it.

Why are you proud and of what ?

सहस बाहु दशबदन आदि नृप वचे न काल बली ते ।

हम हम करि धन धाम सँवारे अन्त गये उठि राते ॥

Sahasrabahu, Ravana and other proud kings could not save themselves from the jaws of powerful Death. They amassed immense wealth and property proudly asserting that they were some thing. But ultimately they left the world empty-handed. Hiranya Kashipu too like Ravana was extremely proud of his possessions. But his end also came with no traces of his pride being left behind. Pride is the cause of man's utter ruin.

Intoxicated with pride Ravana kicked his brother Bibhishana in open court although the latter was a well-wisher of the former. Bibhishana was a devotee of Rama and possessed the virtue of tolerance and due to this virtue,

inspite of such an insult, he advised him in the following respectful words:—

तुम पितु सरिस भलेहि मोहि मारा । राम भजे हित होय तुम्हारा ॥  
“ You are just like my father. I don't mind if you have kicked me. But your good lies only in your submission to Rama.”

Rama was pleased at the firmness of Bibhishana in standing fast to his dharma and so he was sheltered by Rama.

Position of a man does not remain the same for ever. Pleasures and pains come and go as dictated by destiny like days and nights following each other. Hence while enjoying pleasures you should be cautious about your future and when in troubles don't lose patience and courage. Troubles have a good future.

There is a nice story in connection with patience and steadfastness. It is given below:—

A King had a son and a daughter. He was however a very greedy and close-fisted man. He was very hard in giving even pocket expenses to the prince and was not marrying his daughter for fear of heavy expenditure in it. Due to this greedy nature of their father both the Prince and the Princess lived a very miserable

life and as such ill motives began to rise in their mind. The Prince entertained an idea that he should immediately assume the throne by poisoning the king to death and the Princess desired to marry the minister's son and to run away with him to some far off country. It so happened at that very time a circus player with his wife came to the capital of the king to show his feats. One evening his play was arranged within the premises of the palace. However the King, greedy as he was did not give a single pie to the player although the whole night had passed. The lady player then suggested to her husband to stop the feats. But the husband enjoyed the virtue of patience and steadfastness. He sang like this :—

बहुत गई थोड़ी रही थोड़ी हू अबजाय ।  
कहै नाट सुन नाटनी ताल में भंग न आय ॥

The literal meaning of this is quite clear—it says that much has already passed, very little is left to pass. Let not the play be disturbed. And as a result of it the play continued with the same active fervour of the players in it. The Prince however was so much satisfied that he gave his finger ring to the player in reward and the Princess being equally pleased gave him her necklace. On the termination of

the play when the king and both the Prince and Princess were in the palace the king gave vent to his extreme displeasure towards his son and daughter and demanded an explanation why they had given their ring and neckless to the players. Both kept silence for some time. But when the king insisted on the explanation, each of them replied that they were very much impressed with the instructive sense of the song. The king felt amazed at this explanation and asked them as to what was such a noble sense in that song. The Prince said that he had an ill motive of ending the life of the king and to hold the reins of Kingdom and the Princess too divulged her secret motive to marry the minister's son and run away. But, both said, that the song in question gave them to understand that most of the king's life had already passed, only a small part of it was left out and that too should shortly pass away. They were thus advised by the song not to be impatient but to wait. "This noble song, in this way," said they, changed our ill motives and saved us from committing a great sin. Now we must wait patiently to get what we want." The king was very much affected with this impression of the song produced on the minds of the Prince and

the Princess and repenting at his own behaviour gave up the habit of greed. The Prince then began to receive handsome sums for his pocket expenses and the Princess was also soon married in a well known royal family.

All those who tread on the path of Dharma always take refuge under the virtue of patience and steadfastness. Mother Kaushalya and Bharata passed their long days of fourteen years of Rama's exile through patience only. Pandavas and mother Kunti were able to bear all the sufferings as they were strong enough with the virtue of their fortitude. just like passing clouds in the sky the clouds of pleasures and pains in the sky of life also come and go. A man of fortitude remains unaffected by such events. One who wants spiritual development must gain the favours of fortitude; he should not rashly go against his duties. The following saying :—

धारे धारे साहिबा धारे सब कुछ होय ।  
माली सींचे बेलड़ी रितु आए फल होय ॥

means that every result comes gradually in its ordinary course. A gardener waters a creeper, but the fruit would come only at the appointed time.

Persons engaged in practice of devotion or

meditation often say that they have not gained any result although they have been busy in meditation or some other religious practice for a long time. They expect result even after a short practice. Every act must have its effect, but not before the time. The crop of maize matures in sixty days, that of wheat in 120 days, and that of sugarcane in a year. The *Kalami* mangoes can be had after 5 years from its planting and an ordinary mango after 12 years. You cannot have them before their fixed time. Here you may note also that what you get easily does not last long. Maize crop which can be reaped prematurely will not afford a food producing vitality. Just like grain, religious practices too, afford results proportionate in strength to the period spent on them. In practices for the achievement of spiritual results we must engage ourselves with patience and fortitude. Devotion and spiritual practices are a panacea for all the ills of numberless births and deaths. Hence on the path of devotion we must continue treading with fortitude till the last breath of our life. This course is prescribed not for one life but all the lives that may come hereafter. The Gita says :—

अनेक जन्म संसिद्धस्ततो याति परा गतिम् ।

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that the final goal is attained after successively going through a number of births.

There a question arises as to why King Khatwang (खट्वाङ्ग) was liberated within an hour or so, Parikshita within seven days, Arjun in 70 years and Parbati after passing through 108 births ? Why such a difference in periods ? A reply to this question is that our inner self is just like a ground on which effects of our actions have been laid deep during many a past life of ours and to eradicate them we are required to put in proportionately hard efforts. Take another example. If you sink a well near a river, you can get water at the depth of about 10 feet, but in a desert land like that of Bikaner, digging of several hundred feet is required for the same purpose. The difference of labour to get water in both these cases indicates that amount of labour that you are required to put in to get a certain result must differ according to the fact as to how far you are from your desired object. If your heart is saturated with love for God, you can find Him very near just like water in a well dug near a river, and if your heart is dry without even a little wetness of inclination towards God, like a desert of Bikaner you will have to labour possibly in several

lives to come in order that you may achieve liberation or nearness of God. Such people cannot have liberation like that of the proverbial elephant who achieved it as soon as he raised a voice for it. God is present within every body. But it is for an impurity of our heart that we cannot find Him soon. It is why a devotee is asked to have fortitude and go on patiently in his attempts to find God.

जो दशेन करना चाहिये तो दर्पण माजत रहिये ।  
दर्पण में लागी काई तब दररा कहा से पाई ॥

The above lines indicate how you can have a glance of God. If you want to see him keep the looking glass of your heart continuously clean. If your looking glass is covered with dust, you cannot see the reflection there.

Goswami Tulsidas has said :—

निर्मल मन जन सो मोहि पावा । मोहि कपट छुल छिद्र न भावा ॥  
that Rama's instruction was that one who had a pure and clean heart could find Him. He did not like hypocrisy.

When an aspirant engages himself in a breakless practice with fortitude and pure heart he is sure to gain the goal. You may say in short that fortitude is the key to success. When Parikshita came to know that he would be bitten

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by a snake and die within a week, he lost patience and was cast down in grief fearing that he would go to hell. (Death by snake bite is considered a reason for hell.); "What can I do," thought he "to save myself from hell within seven days?" But when he learnt from Shukdeo and other saints that King Khatwanga got salvation within three quarters of an hour, he gathered courage as he had a pure heart and with rapt attention listened to the recital of the Bhagwat from Shukdeo and attained liberation. Liberation is not possible to get by listening to the recitals of scriptures in the heedless way people adopt these days in attending recitals. The following is a nice story in this connection:—

A potentate, having learnt that Parikshit got salvation by hearing Bhagawat for a week only, thought of doing the same for his own salvation and called for a recitor of Bhagawat and on payment began to hear Bhagawat during his leisure hours. When five years had elapsed thus and the potentate could not get salvation, he questioned the recitor whether it was the same Bhagwat hearing which Parikshit got salvation within a week. The recitor said, "Yes, my lord it is the same?" "Why then," asked the Potentate, "am I not liberated? If

you can't get liberation for me you must return the money that I have paid you for it ; otherwise I shall send you to jail." The poor Pandit was upset as he had spent the money already in maintaining his family. However, he asked for some time to refund the money. The Pandit was an innocent Brahmana. He prayed God in this distress. A prayer with pure heart seldom fails in getting a response; so he had a dream in the night in which he was advised to go to the bank of the Ganga and to pray God for help. He was assured in this dream that some divine being would meet him there and relieve him from this mishap. The Pandit followed the instructions and after some time was blessed with the presence of a high souled saint. Saints are kind by nature. Seeing the Brahmana in distress he asked for the reason and the Brahmana related to him the whole story. On hearing this the saint reached the court of the Potentate and asked him why he was teasing the poor Brahmana. The Potentate said, that he wanted liberation for which he had listened the Bhagawat on payment for five long years without success and so he wanted his money back. The saint told him that there were methods to get liberation

and assured him that if he followed the saint's advice he (the saint) could get him liberation. The Potentate accepted it and the saint sent for the Brahmana, got both the Brahmana and the potentate seated on two separate chairs and hand cuffed both of them with a rope. The Potentate was at a loss to understand what this strange way of getting liberation was, but he thought that the way might be beyond his comprehension and so he submitted to the trial. When both the Brahmana and the Potentate were thus sitting on their respective chairs in front of each other the saint asked the Brahmana to release the Potentate from the bondage of the rope, as he was a Brahmana and Brahmanas were meant to save kings from bondage. "How can I do this," said the Brahmana, "When I am myself in that bondage?". Then the saint asked the Potentate, King to release the Brahmana of that bondage as kings were meant to protect their subjects from troubles. The Potentate also replied in the same way as the Brahmana had done admitting that he too being himself in bondage was unable to relieve the Brahmana of his ties. Hearing, the reply of both, the saint said :—

वंधे को बंधा मिलै छूटै कौन उपाय । सेवा कर निर्बन्ध की पल में देय हुड़ाय ॥

that when both are in bondage how can one help the other in getting liberation. Only one who is not in bondage can succeed in removing the bonds of others, and thus addressing the Potentate told him", "Dear sir, liberation cannot be purchased with money. Had it been a fact all the poor men would have been deprived of salvation and the richmen, without exception could get to heaven by means of a silver key. You are proud of your riches and the Pandit is a rented man. Both of you are in bondage. You cannot get liberation by engaging a paid tuior and the tuior too cannot secure the same for you as he naturally must be more interested in his pay than in your liberation. A blind man cannot lead another blind man. Parikshit had not engaged Shukdeo on payment when the latter recited the Bhagwat to the former, nor had Parikshit listened to the recital in his leisure hours." The Potentate's eyes were opened at this enlightenment received from the saint. He repented at his folly and asked for pardon both from the saint and the Brahmana. Thus both got relief and the saint, releasing both from the bondage of the rope told the Potentate how he should first purify his mind and then aspire for liberation.

284 / If a man desires liberation by retaining desires for worldly pleasures he deceives himself. First try to remove worldly desires and expectations from your mind; with the rope of gallows of temptations for worldly pleasures round your neck you cannot hope for an acquittal. If you want to regain your humanity, you must get rid of all these devils of hopeless desires and tempting expectations of worldly pleasures. Remember that :—

जब लगि आशा अर्थ की तब लगि सब को दास ।

तबै दास सब होत हैं जब चित भयो निरास ॥

So long as you are after the desires for worldly objects, you are bound to be a slave of all. On the other hand the entire world would become your slave if you cleanse your mind of all the worldly desires. So long as there are desires the cycle of berths and deaths shall not stop to move. Soul is immortal and an immutable part of God Himself. Desires have surrounded the soul with their net of bondage.

चाह चमारी चूहरी सब नीचन की नीच ।

मैं तो पूरन ब्रह्म था चाह न होती बीच ॥

This couplet means that a tendency to desire is the meanest of the mean. Had it not been

between the soul and God, the soul was nothing else but God. The main point is that it is only the desires that stand in the way of man to become godly or Godlike. When Parikshita had learnt that he was to die of snake-bite within a week, he withdrew all his tendencies of worldly desires and turned them inside towards soul. He became disinterested in the State and detached himself from all worldly connections. This was because he was determined to secure salvation within a week. He put off all his clothes, had only a loincloth and observing complete fast went to the bank of the Ganga to find salvation. Shukdeva, an ascetic, most advanced in his renunciation, was very much impressed with the firmness of Parikshita as he had renounced all his comforts of a royal life and resorted to solitary place for austerity. So he recited Bhagawat to him so that Parikshita could gain his object. Parikshita wanted mukti (salvation) and Shukdeva also wanted that the king should have it.

Now the people do not want to renounce their comforts in the least, nor are they prepared to undergo any hardships. They want to take every thing in an easy manner. How can they succeed? If you want to have

mango fruit in your garden, sow its seed in the ground first, then manure it and water it as and when required and protect it from strong winds and animals. Even then, after waiting for some time you may be able to get the fruit. Similarly the ultimate goal of life is attainable only after a long, patient and persistent practice for the same. Mother Parvati had undertaken to observe a hard *tap* to find Shankar as her mate. Could she be successful had she not followed her path with firmness and fortitude? This proves that in a spiritual practice fortitude is the mainstay. There are numerous instances to be found in our history and scriptures that spiritual advancement was possible in those cases only because the aspirants possessed the virtue of fortitude and had stuck to their job with firmness and steadfastness.

It may not be out of place here to repeat that spiritual development is the Key-stone of the entire structure. We have fallen intellectually, morally and materially also, only because we are backward spiritually. Firmness and fortitude in one's character is mainly an outcome of spirituality. No branches, leaves flowers or fruits are possible if there is no root of the plant. We suffer because we are not spiritual.

If our tendencies are guided by intelligence, the man feels cheerful in mind and his intelligence too improves and with moral and intellectual strength all his evil tendencies are removed. Contrary to this, if you disregard the guidance of intelligence and are led away by your wilful tendencies you are sure to invite calamities. Your wilfulness in actions renders you nervous, disturbed and dejected and you lose your fortitude and cheerfulness. The conscience also gets muddled. A pure conscience helps to give birth to the tendencies of virtue (सत्त्वगुण) in you and you get real pleasure. The Gita says:—

सर्वद्वारेषु देहेऽस्मिन्प्रकाशं उपजायते ।  
ज्ञानं यदा तथा विद्याद्विचृद्धं सत्त्वमित्युत ॥

That when you feel light *i. e.* awareness in every sense organ of yours and characteristics of knowledge as well, you should believe that the quality of virtue (सत्त्वगुण) is growing in you.

Again the Gita says :—

प्रसादे सर्वदुःखाना हानिरस्योपजायते ।  
प्रसञ्चेतसो ह्याशु तुष्टिः पर्यवतिष्ठते ॥

That cheerfulness removes all the pains, and intelligence also of a cheerful man improves.

A rose plant manifests its cheerfulness in-

the form of a flower and how happy do we feel at its sight ? Its fragrance produces a pleasant affect on our mind and sense organs. When an inanimate plant can by its flower, budding forth in cheerfulness, impart so much happiness to its lookers on, can we, human beings, not be able to give happiness to others by means of our cheerful mode and behaviour ? The fragrance of the noble life of Hanuman, Shabari, Jatayu, Dhruva, Meera and other devotees has spread so extensively without a limit of time and space that even after such a long time of their existence we still so much feel encouraged and stimulated by the example of their lives.

Great men of repute have said that souls gone to heaven continue to enjoy it, till even a single being exists on earth extolling their deeds of virtue. Hence we should so behave in the world that others are benefited by it and get happiness. You must have a sincere motive to make others happy and to conduct yourself accordingly whether you succeed in it or not. Don't be discouraged by adverse criticisms. Only cowards are discouraged. Unmindful of all such critics, go on doing your duty at a non-stop speed. This must result in good to you and no harm is possible. A thief and an owl do not like

the sun; but sun does not stop shining because of them. It is a general experience that an act, howsoever good it may be, does not confer benefit on all. Some may not feel happy at it because they are differently constituted or situated. The rainy season that proves to be a boon to the vegetation in general proves prejudicial to the growth of some plants like *AK* (अकौआ) and *javasa* (जवासा). Shall the rains stop for that reason? You should on your part, go on doing your acts of nobility and virtue with a sincere motive of doing good to others. The fragrance of your noble deeds will spread all round and give pleasure to many. This must make you also feel compensated for what you have done and there must be no cause for you to feel disappointed.

Our Vedas say, “ब्रह्मचिदो मुखं प्रसन्नं भासति” that there appears light of cheerfulness on the face of one who knows God. But we find this fact appearing quite differently at present inasmuch as the face of a rich man these days seems cheerful and indicative of happiness. But all this is sham—it is neither real, nor lasting. Real cheerfulness or happiness is that which keeps you happy and cheerful even when you are beset with direst calamities and you are

deprived of every thing that you possess in the world. This sort of cheerfulness is possible only if you are spiritually strong.

When Krishna was enunciating the characteristics of स्थितप्रज्ञ (one who is established in sound Knowledge) to Arjun, he said in the Gita that such a man remains 'दुःखेष्वनुद्विग्नमनः' undisturbed in mind and does not lose his balance amongst any sufferings and with full patience and fortitude endures them as God sent.

Only a man lacking in fortitude is unhappy in sufferings. Rama endured with full patience and cheerfulness all the troubles that came to him. When leaving for exile he put on forest dress of ascetics and gave up the royal attire and comforts, and yet he looked cheerful. Tulsidas has described Rama's facial and mental attitude of that time in the following words:—

मुख प्रसन्न मन राग न रोषू । सब कर सब विधि करि परितोषू ॥

That with a cheerful look on his face and no trace in his mind of any feeling of attachment or abhorance Rama set out on exile after pacifying every body in every way. Rama himself, of course, was cheerful but all others were keenly feeling his departure and there too he gave consolation to each and every body.

A human life is worth living if you cheerfully endure all the sufferings that may befall you.

An author has well said:—

जब जन्म लिया था तूने तब, तू रोता था हर्षित थे सब ।  
तू हर्षित मरै, सभी रोवें, जीवन कर यापन ऐसा अब ॥

that at the time of birth you came into the world weeping, while all concerned were happy at their fortune getting a son. Now live such a noble life that at your departure from the world you leave it laughing, making all others weep for you, because you had lived such a noble life. When Rama was starting to the forest in a chariot, the people of Ayodhya were running behind him in agony. Why was it so? What was the secret of it? All this was due only to Rama's spiritual virtues and it was due to these noble virtues also that he could successfully organize an army of monkeys and bears and with that he could gain victory over demons like Ravana.

Have self-control and be valiant. Self-indulgence can never make you valiant. Rama, Krishna, Hanuman and others whom we worship were not weak or cowards. Why then, are we, their followers, weak? And why cowards? Why have we not acquired the

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virtues of those whom we worship ? A calm and thoughtful consideration of these questions, naturally arising in an enquiring mind, will show that our minds and proclivities, habits and tendencies are full of foul desires and dirty thoughts. This is the reason why we are lacking in real virtues of those whom we worship. A question arises again, "What should we do to acquire those virtues?" The only reply to it is—"Give up egoism in toto." If we begin to believe that we are soul and not body and this belief grows into a firm conviction, we shall be able to operate successfully on our mind and senses, clean them of the dirty pus of evil desires and vicious habits and be really and truly happy. Such instructions we used to get not only in Gurukuls, mothers at home too instilled such wholesome teachings of spirituality into the minds of their children.

Queen Madalasa trained her son in the spiritual ways of life. She taught him that when once he had called her his mother, he must not be in a position to call any other body his mother, meaning thereby that he should lead such a good life that may make him free from rebirth—rendering it unnecessary

to enter again into the womb of any other lady to call her his mother. She, by such teachings, secured salvation to her sons in that very life of theirs. The teaching is encouched in the following verse:—

शुद्धोऽसि बुद्धोऽसि निरंजनोऽसि संसारमायापरिवर्जितोऽसि ।  
संसारस्त्वनं तज मोहनिद्रा मदालसावाक्ष्यमुवाच पुत्रम् ॥

meaning - thou art pure, awakened, unsullied, a soul free from the darkness of this mundane existence. Shirk off the world as a dream and shake off the sleep of ignorance, so spoke Madalasa to her son.

Courage and fortitude are the mainprops of spiritual strength. For this reason, therefore, Rama told Bibhishana that these are wheels of the divine chariot which is invincible. Let us acquire both these virtues with equal enthusiasm and sincere application.

## § 2. Banner of the Chariot Divine

When *valour* and *fortitude*, two qualities of which wheels of the spiritual chariot are made, are deeply ingrained in our heart constituting the invincible chariot divine let the flag of pure and taintless character fly on the flag staff of truth. The flag-staff and the flag both

forming the banner, the two virtues, truth and character are taken here for discussion under one head.

Character tops the list of all other qualities. It consists of all the virtues practically acted upon. Consequently the virtue of truth, truth actually acted upon is, in a way a part of character.

Character implies celebacy *i.e.* conservation of virility which is only a practical trait of life and not theoretical. Observance of the virtue of celebacy demands application of the principle of truth to it in its full conception. Thus celebacy and truth going together as part of character we come across many an instance of great men in our history, who have been a living example of it. The example of Mahatma Gandhi who is held in high esteem throughout the world is one of them. By dint of his strictly observing the principles of truth and celebacy he has established his fame of being the greatest man of his time.

To speak truth is not full observance of truth, nor does it come under the definition of true behaviour. Truth must be complete in all its aspects. It must consist of speaking

truth, retaining the fact in memory in its true sense, to be true to oneself in personal conduct, and to be true in dealings with others. One sided truth is not truth that may bring about successful results. To-day our future is spoiled because we do not know this secret correctly.

Truth being a virtue of speech, the speech in this respect, is divided into seven categories, namely :—

1. true, agreeable, and beneficial
2. not true, but agreeable and beneficial
3. true and beneficial, but not agreeable
4. only beneficial, but neither true nor agreeable
5. true and agreeable but not beneficial
6. only true, but neither agreeable nor beneficial
7. only agreeable, but neither true nor beneficial.

Let us consider these categories below in details :—

1. A speech consisting of all the three attributes of being true, agreeable and beneficial is the best of its kinds. To practise such a speech is a hard observance. But it confers spiritual strength.

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Rishi Balmiki mentioning to Rama, as to where the latter should stay, pointed out as one of such places the heart of those who speak truly, sweetly and with full consideration of all the pros and cons, meaning that it might prove useful also. The relevant words of the Rama Charita Manas are—

कहहि सत्य, प्रिय बचन, विचारी ।

2. Next comes a speech which may be agreeable and beneficial, but not true. Such a talk is permissible to be addressed to children and patients who are thus persuaded to take a wholesome advice. Sugar coated pills of bitter taste are given to less sensible patients and children assuring them that the medicine is sweet which is not a fact. Senseless children are saved from some risk by tactfully diverting their attention to another side.

3. Then comes a speech which is true and beneficial, but not agreeable. This sort of speech is allowed to be used in the interests of friends and relations or pupils who have faith in and respect for the speaker and receive advice in good sense.

4. Fourth is the speech that is only beneficial, but neither true nor agreeable. This

sort of speech can be utilized in addressing those who are duly devoted to the speaker. For an example, you may talk to your sensible son who is confined to bed that if he does not take the prescribed medicine, he (father) would be displeased and would no longer go to see him. There might be a roughness in this talk and it might also be a wrong to say that the father would no longer see the son if the medicine is not taken.

The above four Kinds of speech are in each case meant to do good to the person talked to. Now come the other three kinds which are to be avoided.

5. A speech that might be true and agreeable, but not beneficial. This sort of speech is useless. If it is not meant to do any harm, no good also is expected out of it; there would be only a waste of time and energy in such a talk. e.g. 'To say he is a man.' 'Sweet meat is sweet;' 'this man has spectacles on his eyes' 'This cow is grazing'. All these facts might be true; but they are evident to everybody's eye. Why then waste time in such a superfluous talk? Such a talk may sometimes prove to be cause of some sin.

6. Next come another avoidable speech. This might be true, but neither agreeable nor beneficial. It is sinful to resort to such a speech. Suppose, you say 'You may relish it or not, I am telling the truth that it is so and so.' This sort of speech having no good in it would unnecessarily injure the feelings of others, and consequently must be avoided. e. g. What is the use of calling your mother, 'my father's mate' or a blind man, 'blind.' In either of these two cases you may be telling a truth, but such a truth is good for nothing.

7. The last category of speech is that which might be sweet and agreeable but neither true nor beneficial. To talk like this also is sinful. Even civilized and advanced persons also sometimes indulge in such talks which are held simply for amusements. Talk of cheats is always of this category which is nothing but a sin. Such talks being reprehensible must always be avoided.

As regards true behavior, every body must be very well used to it. You would spoil your future if you are not sincere in your behavior. Along with the work of this world you should do something for the good of the next world also—this would prove a double

blessing to you. Samarth Ramdas said:—‘Well of him who cares both for his present and the future at once’! i. e. (प्रपञ्च कर्ता परमार्थ कर्ता, सो नर भला रे भला). Possess both the eyes; it is no good to have only one eye. It is not considered auspicious to look at an one-eyed man. It is essential to see both the aspects of the problem and then find out the common mean. Find out unity in diversity. It is well said:—

यह भी देख, वह भी देख ।  
 देखत देखत ऐसा देख ।  
 मिट जाय धोखा रह जाय एक ।

*Look at this and the other aspect too ;  
 Look so intently that, in fine, you-  
 Discarding two-ness get at the common one in two.*

In combining your efforts for the next life with those for this life you should take heed that you do not place the Ganga-water in a bottle besmeared with Kerosene oil. Your labours for the betterment of next life being the Ganga-water will be spoiled if your acts in leading the present life are polluted like the bottle besmeared with kerosene oil. Your behavior in this life must be chaste and sincere. Shivaji, a devotee of Samarth Ramdas, was ideal person in his actions both for this world and for the next. He conquered 21 fortresses and yet he maintained

his efforts to get salvation. Take care of your efforts to get salvation so that you may not repent when leaving this world.

वा दिन की सुधि यों करो मन में । जा दिन ले चलो ले चलो हुइ है ॥

Remember the date of your death. There are three acts which should be delayed and three others which should be accelerated. They are as follows :—

बन्धु वैर, परनारि संग, न्याय में कीजै देर ।

भोजन, मजन, सुकर्म में नाहिं लगाइय वेर ॥

In inimical actions against relations; in pursuing other ladies ; and in litigating with opponents you should wait and see; but for meals, meditation and good action you should take your earliest steps possible. The nature of aversion often plays its part in your attempts for seeking God. The mental tendencies generally place one or another pretext for delaying such attempts just like a bankrupt who averts the demands of the creditor day after day till the last day has to arrive. Opportunities, once lost, are lost for ever. An arrow discharged from the bow and a bullet shot from the gun never return. The Death-Lord shall never miss the day of appointment, and would reach you at the appointed time to demand his dues. No excuses would

be of any avail then. Our tendencies of indolence are a great cheat. Beware of them ! Utilize to your best every opportunity that you gain for your future.

There was a King. He was issueless but religious minded. He, in consultation with his ministers arranged for his successor in the way that after his death a good and confident person, be elected for the throne, for every five years and on the expiry of each five years every successor be dethroned and exiled to a forest on the other side of the sea. His motive in making such an arrangement was that any body who would come to reign for five years shall put in all his young efforts in governing the state in the best manner possible for fear of his end by beasts of prey in the jungle. On the death of the king the proposed arrangement was put into action and against expectations of the deceased, the successors intoxicated with the high position of a king began to pass a profligate's life acting wilfully and in an arbitrary manner to govern the State making the subject's condition miserable instead of their entertaining any hope to be happy. The reason was that the tactics used in the elections attracted only the incompetent men who were otherwise very clever in gaining

votes. When a long time elapsed in this distress of the people, the ministers held a meeting and after long and thoughtful deliberations decided that next time steps should be taken to elect such a person who might himself, be a happy and satisfied person, possibly a selfless saint unaffected by the temptations of the worldly enjoyments. So for the next term all of them tried to find out a desirable successor and came across some saint who however refused the offer. Ultimately a disciple of such a saint agreed to contest the election and as he was supported by the ministers and the people in general he was elected. The saint had told this disciple who had agreed to the proposal that the role of a king was full of difficulties; it was a bed of thorns and but, when still he insisted for the succession, he was advised that when in power, he should devote himself in doing good to others and instructed him not to miss the *satsang*, *i. e.* daily association with the great and the good men, and obey their teachings. Thus when this disciple was elected to the throne, he followed the advice of the saint and kept his people happy and prosperous. Two years after his succession to the throne, the new king approached his preceptor, the saint who

had already given him advice how to rule, and asked him the way to continue to be happy even after the expiry of his five years' rule. The saint advised him to make arrangements at this very time to be happy in the jungle where he was to be exiled after the expiry of his term, by getting the jungle cleared of bushes and trees and made fit for cultivation. There he could have a palace also built for his residence and all other necessities of a happy life might be provided in advance. He obeyed the instructions of his *Guru* and got every arrangement made to pass the rest of his life in happiness after his five years' rule. Now when five years had elapsed and he was prepared to retire to the forest very willingly, the ministers and the people who had enjoyed every sort of prosperity and relief during the reign of this successor were quite unwilling to allow him to retire as they were not sure that any other man succeeding him would be so good. All of them, therefore, so arranged the affairs that an election was no longer necessary and requested the same person to continue to rule. But as he was no longer permitted to rule by his *Guru* (the saint) he left the throne and received a hearty send-off, and led a happy life thereafter. This was

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all due to blessings of his Guru. Had he not been forewarned and not taken necessary steps for his future in time, his end would have been quite different; he would have been a fodder, like his predecessors, of the beasts of prey in the jungle.

This story teaches us that in this very life we should prepare ourselves for our future. If we are indifferent and ignore this duty at this time we shall have but to repent.

Bhartrihari (भर्तृहरी) estimating the age of a man at 100 years, has explained that 50 years of it pass in nights 25 years, in early life spent in acquiring education, and 20 years at least in old age beset with various diseases. The remaining time passes in the enjoyment of worldly pleasures which send you round the cycle of 84 lakh births and deaths. Hardly would you be able to save 5 years for which like the successor of the king of the above story you might be able to reign and take precautions for your future life. During this brief period that you may spare do your best to lead a virtuous life doing good to others and die such a death that you do not die again. In the enjoyment of this ephemeral existence do not be self-conceited and commit sins. For a journey of a few days

you make immense preparations ; but for the long journey of the life your preparations are being postponed day after day. It is a tremendous mistake. Beware of it, and having the ultimate end in view withdraw yourself from outward tendencies and follow the path leading to the real goal.

We can become true in our duties towards ourselves as well as towards others if we have in view the ultimate end of the long journey of our life. The pleasures of mind and sense organs are not real. They are cause of bondage. True and lasting pleasure is the pleasure engrained in soul. This you can have by following the path of spiritual development and for this acquire the virtue of truth in all its aspects.

So we have seen that the banner flying over this divine chariot is made up of truth and character. Strengthen your life with the acquisition of these two qualities. To fix an aim is not enough ; take sincere and bold steps also to gain that aim ; then and then alone you would be successful. The divine chariot being the symbol of your spiritual aim, it is now ready with its wheel of courage and fortitude and with its banner made of truth and character. This must be made to move. To have an

aim only, as has been observed above, is not enough. It must acquire a motion and so now we are to consider the motive power of this chariot in the shape of its horses that would put it into motion.

### § 3. Horses of the Chariot Divine

It has already been mentioned that (1) physical strength, (2) sense of discrimination, (3) self-control and (4) benevolence are the four horses that carry this chariot. Every body is bound to be victorious if he rides this chariot. There is no differentiation in this respect between a house holder or an ascetic, young or old, male or female. All are entitled to possess and ride it and all can win the victory.

One may say that out of these four horses, only two will do. But it would not thus gain such a good speed as with four. All these four forces are necessary for an efficient motion and speed in as much as physical strength, the first horse, is the first requisite to anything in life; the second necessity of discrimination would help you in distinguishing good from bad and truth from falsehood; the third horse of self-control would prevent the outgoing mental tendencies from going astray and deviating us

from our right path and preventing us from reaching the goal. The fourth one, namely, benevolence is the *sine qua non* of all spiritual developments and thus it is not correct to reason that only two horses or some of them can carry the chariot.

Let us now consider the efficiency of every horse in details separately.

### (I) The First Horse—Physical Strength.

‘नायमात्मा बलहीनेन लभ्यः’ (उपनिषद्)

It is not conceivable that a man of weak health can realize self. Hanuman had immense physical strength and at the same time a keen sense of discrimination. ‘ज्ञानिनामप्यगरण्यम्’ He is said to be the foremost amongst the intellectuals. Otherwise how could he be successful in finding Sita and how could he be able to burn Lanka? While on his way to Lanka he was tested for his physical valour and intellectual capacity by *Sursa* sent by the gods for the purpose. This event is well known to all. The inference is that for spiritual development physical health is an essenciality. Good many difficulties and obstacles stand in the way of a spiritual culturist; and so for an unhealthy and sick man it is not possible to tread on this path;

we must not, therefore, neglect our physical health. We must maintain and develop it by continence, chastity and physical exercises.

One afraid of complexities cannot stand this test. We are used to endure difficulties and to pass through complexities in worldly life, but complain of our incapacity when such occasions arise in the way to spiritual progress. Bear in mind that worldly complexities weaken our inner-self, while those of the spiritual path strengthen us. If you wash your clothes in muddy water they would become dirty ; but if the water is mixed with soda, the clothes would be cleaned. Without encountering difficulties and sufferings in the path of spiritual progress you can neither develop your discretion, nor internal merits. Take complexities as a means of your test and don't feel discouraged. Be ready to meet the test bravely just like a student who prepares himself for a hard annual examination.

If you undergo adversities in doing good to others they would purify your heart and conscience. If you do the same for a selfish end you cannot achieve the same result. God incarnated himself twenty three times in the flesh; but there was no single occasion when he was not encountered with enormous difficulties.

When God himself could not be spared from such situations, how can you, ordinary people, expect to be free from them ? Try to welcome such situations specially when they come in doing good to others. Meet them cheerfully and bravely without any feeling of selfishness. Doubt not that you can successfully overcome all the adverse circumstances just as Rama did by sheer help of your discretion, physical health, selfcontrol, and sense of altruism.

All the devotees of God have been physically strong, not weak. It is a virtue if you tone up your physical strength with the tonic of serving others; but it is a sin if you misuse it. It is not bad to possess a giant's power; but to use it like a giant is bad. God is propitiated if you serve the weak and the needy with your physical valour. Hence be physically strong and utilize this strength in discharging your duties faithfully. Demon-like use of your strength is sure to bring about your fall.

Human body owes four debts, namely, God's debt, debt to divine powers, debt to the country and debt to the parents. Human body is God's trust with you. Keep it intact—that is incumbent on you. With the help of this body

you can repay all the four debts. This is what a human body really means for.

धर्मार्थकाममोक्षारणमूलमुक्तं कलेवरम्--

A healthy human body is said to be the principal means to achieve all the four ends of life, namely, righteousness, riches, physical pleasures and liberation.

### (2) Second Horse—Discrimination.

The power of distinguishing the real from the unreal, truth from untruth is discrimination.

हौं नहिं तन मन वचन बुधि, जाति वरण कुल एक ।  
मैं तो चेतन सबन में या को कहत विवेक ॥

*Viveka* or discrimination is defined in the above couplet in the belief of a man who says, 'I am neither body, nor mind, nor speech, nor intellect, nor caste or creed, nor race or nationality, nor a family; I am one in all in the forms of consciousness.' Intellectual capacity to make such a distinction is called power of discrimination.

This power of discrimination (विवेक) can hardly be acquired without satsang (सत्संग), a society or association of the good and the great together with a sentiment to render service to others. A man of discrimination knows his course of conduct and his duties and can render real service. One should be considered very fortunate

if he is blessed with companions in the form of wife, son, servants and friends who possess the capacity of discrimination to help him in leading a virtuous life. A service, devoid of discrimination, is no service. Discrimination develops in the society of the persons of discrimination. An indiscriminate person is apt to do a very great harm.

A certain gentleman engaged a servant who happened to be an idiot but was very obedient. One day when his master was sitting in a company of friends the servant rushed to his master and impatiently said to him loudly that salt had run short for cooking. The master, having come out of the society of friends, scolded him for talking so loudly about a household affair. The servant very obedient as he was took the advise to heart and made up his mind not to talk to his master so openly about the household matters specially when he may be among his friends. By chance one day the master's house caught fire when he was away. The servant ran to the master and seeing him in a company of friends kept silence for sometime and then calling the master aside told him in low voice that his house was on fire. The master ran to the house; but it had been reduced to

ashes by that time. Such indiscriminate servants or other persons are a nuisance to the society. Had this fool sense enough to understand that fire shall not wait for the arrival of the master and had he taken other necessary steps to extinguish the fire, the master would have been saved from the loss of his house. An indiscrete man cannot prove of any use even to himself, not to speak of his being helpful to others.

Societies of wisemen should be attended to learn this virtue which is indispensable for a progress on the path of spirituality.

### (3) Third horse—Self-control

Self-control means that your sense organs are under your control. Have a clear and correct conception of wordly affairs and let not your senses engage themselves in committing sins. If they do so, you are doomed to hell. Control them and let them act as your friend to help you in your deeds of virtue. They will, thus, lead you to heaven. Both sinful and virtuous deeds are possible to be done through your senses.

These senses are five:—namely ; eyes, ears, nose, tongue, and skin. They form the sensory nervous system. The main object of all

your religious and spiritual practices must be to control sense organs.

Sense of hearing is not controlled by plugging your ears with cotton. Don't listen to the defects or censure of others. Devote the sense of hearing in listening to divine and spiritual discussions or talks of the great and good men. If you take pleasure in listening to the censure of others your sense of hearing is impure; otherwise it is pure. Listening to the defects of others may cause a feeling of hatred in your mind and this would contaminate your self. Hence in pointing out a residence for Rama, Valmiki said:—

जिनके श्रवण समुद्र समाना । कथा तुम्हारि सुभग सरि नाना ॥  
भरहिं निरन्तर होयं न पूरे । तिनके हृदय सदन तव स्तरे ॥

“Rama, the hearts of those are your home whose ears like oceans wherein the big rivers full of the water of the stories of your divine life fall with out overfilling them.” Blessed are the ears which are busy in listening to divine talks, for in the hearts of such people God gets His seat. Against this—

जिन हरि कथा सुनी नहिं काना । श्रवण रंग्र अहि भवन समाना ॥  
the ears that are averse to listen to spiritual

and divine talks are like the holes in which snakes reside.

Parikshita got salvation in a week by hearing discourses about God with his pure ears.

Control of eyes means that you do not look at other ladies with a vicious motive. Otherwise you will have to take births of insects like a flame-fly that loses its life on a flame of light. This would bring a hell to you. Contract a habit that you look at the feet and not at the face of a woman. If you do not control your eye-sense, you cannot find God.

Talking about ideal women Goswami Tulidas said:—

उत्तम के अस बस मन माहों । सपनेहु आन पुरुष जग नाहीं ॥  
मध्यम पर पति देखहिं कैसे । भ्राता पिता पुत्र निज जैसे ॥

that ladies of highest type entertain in their minds a conception as if there is no males in the world other than their husbands. Those of middle type consider other males just as their own father, brother or son.

If you hold high ideals your eye-sense will be purified of all contaminations. A flame-fly looks at a flame like the beautiful face of a woman and is burnt to death there and thus

pays for a sin by its life. This is done when the fly once commits this sin. What would be your fate when you often act like that and commit innumerable similar sins. Beware, and deliberately protect yourself against such sins.

Eyes are an index of the sick (रोगी), a pleasure-seeking man (भोगी) and a spiritualist (योगी), as is said:—

भोगी को, रोगी को, योगी को जान । नेत्रों से जान, नेत्रों से पहिचान ॥  
you can judge a Rogi, (रोगी) sick man, a Bhogi (भोगी) profligate and a yogi, spiritualist from his eyes. Eyes are their tale-tellers.

Eyes must be steady ; not fickle or looking askance. There is no glow in the eyes of a profligate which is to be found in a yogi's eyes. The eyes of a sick man are dull and depressed. There is bound to be a glow if you are free from sins and there will be found a growing strength in you. So powerful a man as Ravana was afraid of Sita. He apprehended that he would be done to death if looked at angrily by her. Sita too did not look at him directly. She kept a piece of straw in-between.

तृण धरि ओट कइति वैदेही । सुमिरि अवघपति परम सनेही ॥  
These are the relevant words of Tulsidas. Sita knew also that Ravana shall not be able to

bear her looks and if he died, all the preparations of Rama to kill him would have to be idle. A devoted wife would never look directly at another man. She should talk to him with her eyes turned to another side. It is still better that a wife does not happen to see another man in her husband's absence. If it is unavoidable, she must have some check between the two.

Yudhishtir was a truth-loving man. Duryodhan with a motive to take an undue advantage of it approached the former a day before the war was to start and asked him how the body of the latter could become as hard as a thunder bolt. Yudhishtir told him that if his mother Gandhari could look at his body it would become so hard. The reason was that Gandhari had practised eye-control so much so that she never saw another man and so her eyes had acquired this magical power. Duryodhan was extremely pleased at this. But somehow Krishna happened to meet him when he was going stark naked to see his mother so that every inch of his body might have had the look of his mother and become hard like a *Vajra* (thunder bolt); Krishna asked him why he (Duryodhan) was so glad. Duryodhan related the whole story to Krishna. Thereupon Krishna advised him

that being a man of advanced age, and not a child, he should not go stark naked before his mother. Duryodhan was convinced of this propriety preached to him by Krishna and so putting on a loin cloth he approached the mother and requested her to look at his body. She conceded to that request and when she looked at his body, the entire body excepting the portion covered with lion cloth became vajra-like hard and strong. She asked him why he did not come quite naked so that his whole body, without exception of any part thereof, could become so strong. He realized the mistake, but there was no remedy then.

If you want light and lustre in your eyes like that of a *Yogi* you should have full control over your eye-sense.

Control over other three senses, namely, nose, tongue and skin also is very essential. Their control does not mean to check them physically. To close your nostrils so as not to allow a smell to enter into nose, or to keep yourself tongue-tied to avoid speaking, or not to touch any thing with your skin in order that you may not perceive pleasant or painful effect of an object is not a control of these senses. Physical organs of the senses are only physical

instruments to convey what the internal senses feel about them. To control them mentally is to control them really. The Gita says:—

विषया विनिवर्तन्ते निराहारस्य देहिनः ।  
 रसवर्जं रसोऽप्यस्य परं दृष्टा निवर्तते ॥

that you can check sense organs by physically removing them from their objects of contact. But this is not enough in as much as this sort of check does not help in doing away with the internal desires of these senses. Such desires are removed only by realization of self. So control them internally as well as externally. This is possible if we possess sound intelligence which comes from the knowledge of self.

Proceeding further with the subject of self-control let us realize that we have two opposites, world and God. If we are inclined wholly and solely towards world we cannot have self-control and we cannot find God. If, on the other hand, we have God in front of us and proceed to reach Him having to do only so much with the world as may help us in that way, you will have the virtue of self-control. Illusion of the world and the light of God are two opposites like days and nights. Similarly sin and virtue as well as mind (मन) and intellect

(त्रृद्धि) are opposed to each other. Where there are situations affording amusements to the senses, the intellect gets weakened; and wherever there is food for intellect, the senses suffer from wants. Spiritual development shall do away with materialism. Both cannot go together. Feed your senses only to the extent that they obey the orders of your intellect; a contrary action will bring about full ruin.

Rama, Bharata, Hanuman and Sita did not enjoy the pleasures of the flesh. The hard life that Bharata led was exemplary. All of them led a life of renunciation for long fourteen years. Set up such examples by your own life of self-control, and eradicate your desires root and branch. Remember—

यहि तनु कर फल विषय न भाई । स्वर्गहु स्वल्प अन्त दुखदाई ॥  
 that the aim of getting a human body is not to strive for corporeal pleasures ; the attainment of heaven even does not matter much; that too ends in throwing us again into the world of miseries.

From such instances let the mind learn that real pleasure is hidden in renunciation. This will bring you enormous powers. Pandavas suffered extremely in their unknown exile, but

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its end was happiness. Try, therefore, to lead continuously a life of continence. Lakshman would not have accepted to go to forest with Rama, had he cared for pleasures.

Lead a life of plain living and high thinking. This is the secret of renunciation. The intellect grows in strength in proportion to the living of a plain life. A pleasure-seeking life causes uneasiness in mind and dullness in intellect. Don't allow your mind and sense organs to get the better of you. If our servant is allowed to govern us, we commit a blunder. Correct this blunder. It is only due to our heedlessness that our mental tendencies and sense-organs have grown into power to an extent that we are nowhere. We have become helpless in every respect because of the mastery of our sense organs and mind over us. Consequently if you want redemption place your mind and senses under control. This can better be done by leading a life under the guidance of your intellect.

It is impossible to fulfil all your desires and expectations. They are just like the mouth of *Sursa*. They would go on increasing step by step enhancing your sufferings all the more. This human body, in the words of Tulsidas, is

an abode where you can practise for your salvation and which is also a door leading to liberation- (साधन धाम मोक्ष कर द्वारा). Therefore keep yourself continuously busy in your attempts for liberation. You can attain salvation even in your household life. Rama's career is a story of renunciation in household life. Even when he was holding the reins of the kingdom, he was always thinking of the good of the people and not of himself. Practice in self-control and renunciation shall liberate the man from the cycle of 84 lakh births and deaths.

Pleasure-seeking habits have given stimulus to sins, and debauchery gets on the increase. Such habits are a gift from the west. If you consider a little you will see that in all other forms of life than that of man there is only a satisfaction of the flesh guiding the inner impulses. It is only the human conduct that is controlled by the dictates of Vedas and Shastras. Tulsidas says :—

न ततु पाय विषय मतु देही । पलटि सुधा ते शठ विष लेही ॥

that those who having been blessed with a human body indulge in the pleasures of the flesh are fools ; they give up nectar and accept poison instead.

If your mind is running after worldly pleasures know that you are surely going to fall into the ditch of destruction and if you feel yourself detached from such pleasures you are on your way to progress. This is the test of your detachment corroborated by the following lines of Tulsidas :—

तब जानिय मन विरुज गुसाई । जब उर बल विराग अधिकाई ॥  
He says that detachment of mind is tested by the strength of feeling against the temptations of the world i.e., by vairagya (वैराग्य).

All attempts for spirituality are incomplete if your mind is not detached from the worries of the world. So always try to gain this detachment. The best practice for this purpose is that just as you cannot get for your use intoxicants from a contractor selling them in quantities as you may wish to have against the rules prescribed by the Govt. you should not act arbitrarily against the dictates of the Shastras. Have pleasures for your senses only to the extent allowed by the scriptures to lead a virtuous worldly life. The Gita says: —

यःशास्त्रविधिमुत्तृज्य वर्तते कामकारतः ।  
न ससिद्धिमवाप्नोति न सुखं न परांगतिम् ॥  
तस्मात् शास्त्रं प्रभाणं ते कार्यों कार्यं व्यवस्थिताँ ।  
ज्ञात्वा शास्त्रं विधानोक्तं कर्म कर्तुं मिहार्हसि ॥

that one who acts wilfully against the instructions of Shastras can get no success in having either pleasures of the world or salvation. It is therefore incumbent on you to regulate your conduct according to the teachings of the Shastras. Shastras are to be held as a standard for the conduct of life.

In this way you will have to control your desires at every step and you would gain the virtue of self-control. You will have, no doubt, to pass through some struggle. But this life is meant for struggle. Blessed are they who are engaged in this struggle ; they shall enter into the kingdom of God. Don't mind if you lose even your life in this struggle. It is worth having. To have inclinations towards pleasures of the flesh is the nature of a brute. Don't act brute-like. You are rational human being. No human being ought to indulge in pleasure-seeking habits. Lord Krishna's advice to his beloved friend Arjun was only to act and act for the whole life without any attachment to the fruits of his actions. He said :—

कर्मरथेवाधिकारस्ते मा फलेषु कदाचन ।

that you are made independent to act, but not so to get fruits thereof. When Arjun showed weakness in the discharge of his prescribed

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duties, Krishna called him coward, lazy, indolent and what not and inspired him to gird up his loins to act. A real man takes pleasure in the struggle of life. This is how you can acquire the power of self-control.

**(4) Fourth Horse – Benevolence (परहित)**

Benevolence means having a will to do good to others and to do it actually. Without this quality, the chariot of spiritual life is unable to move at a fast speed. We are selfish. We do every thing having self-interest always in view. We don't realize how far we are indebted to the whole world and that we have to repay this debt by selflessly serving the whole world. If we have more food than we require for ourself, it must be given to others ; if we have clothes more than necessary they should be distributed among the needy. We are made wealthy, not to spend the wealth on our personal enjoyments. It is to serve others. You are a trustee for it. If you do not give to others what is their due you fail to discharge the trust placed in you. All your wealth, knowledge, physical power and other gains are meant for doing good to others. You come to the world empty handed and empty handed you would go away. All that belongs to the

world would remain in the world. Why don't you become wise by spending the same in the service of the world ? By not applying your possessions, merits and capacities in doing good to others you die indebted and shall have to be re-born to discharge the debt. If you again neglect to do it, again you will have to come to the world and thus you will have to continue to pass through the cycle of births and deaths. The best way of attaining liberation is to discharge your debt by serving the world.

The best service of the world is to wake up the humanity to adopt ways of virtue and to lead a life of contentment, self-control, benevolence and spirituality. If you help them in doing this, you are doing the best good for them and there is no better service than this.

Doing good to others purifies your own soul and you can easily proceed on the path of spiritual development.

This valuable service can be rendered not only with riches, but with your body, mind and words as well. For all this it is necessary to possess a benevolent mind with good intentions free from selfish end. When your intentions are pure and altruistic you can do a lot of real

good to others. However to guide the mind on its right path sound thoughts (चुदि) are a condition precedent. When your thoughts are noble they would automatically inspire you to be good to others and develop your benevolence into benefactions. There is risk, however, of serious mistakes being committed if the thoughts are confused even if the man is inspired to do good to others with best of his motives. We should bear in mind that discretion is the better part of valour. A gun in the hands of an indiscreet man is liable to do harm instead of good if levelled against a wrong person. Wholesome teachings of the Shastras and saints are often misinterpreted by persons of confused brains. So the reins of the horse of self-control along with those of other three horses are to be held very cautiously and intelligently and these reins must be strong and efficient enough to check and regulate the motions of all the four horses. Hence next comes the consideration of reins of the horses of the chariot Divine.

#### § 4. Reins of the Horses of the Chariot

Reins with which the horses, either in driving or in riding, are held in check are made of ropes twisted with three strings of cotton or some other fibrous substance. The relevant words

of Tulsidas are already quoted in the beginning of the chapter. They are :—

ब्रह्मा, कृष्ण, समता रजु जोरे ।

that is, the horses, yoked as they are, are controlled with the ropes (reins) composed of strings made of three elemental qualities of forgiveness, kindness, and equality.

The reins are meant principally to deal with the horses and a good driver is always expected to treat his horses with love and affection consisting of forgiveness, kindness and equality.

The four horses of our chariot are physical strength, sense of discrimination, self-control and benevolence. All of them become more efficient and orderly if they are guided with forgiveness, kindness and evenness.

Think of the first horse. Joined with the strings of virtues of forgiveness, kindness and equality to guide and control its physical strength becomes of a godly quality.

The second horse of discrimination also, guided and controlled by these three strings, is no less enhanced in value and efficiency. With a sense of discrimination combined with forgiveness, kindness and equality a man will seldom commit a mistake. The intelligence of

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such a man works with manifold strength and keenness of thought. In distinguishing one from the other he would always be free from favours or frowns. He would love none and hate none. He would be equal towards both the accepted and the rejected. No trace of *Rag* (राग) or *dvish* (द्वेष) will be found in him. He would be all-kindness, all forgiveness and all-evenness towards others.

The third horse is self-control. How tremendously useful and valuable grows the virtue of self-control when it is associated with the qualities of forgiveness, kindness and even-mindedness. A man of self-control combined with these qualities is considered to be a beloved devotee of God. Krishna has said : —

अद्वैष्टा सर्वभूतानां मैत्रः करुण एव च  
निर्ममो निरहंकारः सम दुःख सुखः क्षमी  
... ... ... मङ्गकः स मे प्रियः ॥

that one who bears no ill will towards any body, is friendly and kind towards every one, is free from I-ness and my-ness and is even minded in pleasure or pain..... is my true devotee and I love him. Again it is said in the Gita :—

जितात्मनः प्रशान्तस्य परमात्मा समाहितः  
शीतोष्ण सुख दुःखेषु तथा मानापमानयोः ॥  
... ... ... समलोष्टाद्मकाङ्क्षनः

सुहन्तिमत्रार्थुदासोनमव्यस्थद्वेष्यवन्धुपु  
साधुव्यपि च पापेषु सम वृद्धिर्विशिष्यते ॥

which means in brief that one who has self-control combined with evenmindedness in pleasures or pains, in gains or losses, between friends and foes or relations and strangers exceeds in importance and esteem.

Lastly let us consider the efficiency of the fourth horse, benevolence, with the reins of forgiveness, kindness and equality. Benevolence means a goodwill to do good to others. If it is done with forgiveness, that is, without minding the faults or wrong dealings of others, it denotes large mindedness. Men of saintly habits are expected to behave like this. This behavior indicates that spiritual strength lies behind it. Again, if benevolence is accompanied with kindness, it is golden. Krishna has said in the Gita that doing good to others which he has termed *Dan* (दान) is the worst of its kind if it is done without kindness, without forgiveness and without rightmindedness or equal mindedness. Hence real and true benevolence implies all the three qualities of forgiveness, kindness and equality. The horse of benevolence therefore is to prove to be a much better horse if he is guided by the reins made of the strings of the

above mentioned stuff of forgiveness, kindness and equality.

Besides improving the efficiency and competence separately in the individual capacity of the four powers that carry the spiritual chariot forward these three qualities of spiritual reins, namely, forgiveness, kindness and equality help a good deal in the co-operative working of the four spiritual horses who finding that their faults are ignored through forgiveness, and that they are all treated with equal sympathy, love and kindness without differentiating one from the other, their hearts get a special strength and they act in co-operation with redoubled force. An unbiased treatment with sympathy never fails to increase the efficiency of co-operative working. In all these actions in which more than one individual has to work in an organized manner it is very essential that they mutually help each other and jointly feel as one. You can easily imagine what a hazardous result would there be if the four horses of the spiritual chariot do not co-operate with each other, nor do they obey the commands of the charioteer. So these three virtues of forgiveness, kindness and evenmindedness of which the reins of the horses of the spiritual chariot are made are of very great importance

to add to the strength of the chariot of the soul to win the war against the worldly vices.

The reins of the horses being in the hands of the charioteer it is he who can work out the qualities of the strings in the best way possible; and as the movements of the chariot too are specially in his hands Tulsidas in his memorable lines describing the spiritual chariot in the Rama Charita Manas has described the charioteer as devotion to God. The relevant words are:—

ईश भजन सारथी सुजाना ।

So now let us consider, in the following paragraphs the place that charioteer occupies in pushing up the speed and efficiency of the spiritual chariot.

### § 5. Charioteer of the Chariot Divine

As we have observed above the words of Tulsidas as to the charioteer of this divine chariot are:—

ईश भजन सारथी सुजाना ।

that is, devotion to God is the intelligent charioteer.

Having brought our mental tendencies to our subordination, we have to engage the charioteer, representing the virtue of devotion

to God, to drive the divine chariot. It is not possible to drive it successfully without such a driver. Devotion acting as the pushing force of the chariot of your life, the progress must be smooth and assuring. Devotion chastens the intellect. We have to take more care to engage a competent charioteer. The efficiency of the chariot depends on the charioteer and so the master must pay keener attention towards the charioteer than towards the chariot. A competent servant can serve the master better. Competence depends on intelligence. Hence the master must look for an intelligent servant. Hanuman could not render so valuable services to Rama had he not been intelligent. He was ज्ञानिनामग्रगण्यम्, foremost among the wise.

If you lack in intelligence, pray to God to bestow it upon you. The prayer must be from heart, not from tongue only. God, full of blessings, is sure to listen to your sincere prayer and purify your intelligence and endow it with strength. The cover of worldly desires (रजोगुण) and indolence (तमोगुण) over your intelligence will be lifted up and your intelligence shall have its full play. A prayer with a selfish motive is not valued and the praying person also in that mood does not gain anything. Why

Hanuman is worshipped these days in every home but not so Sugreeva and Bibhishana ? Because the former served Rama selflessly while both the latter devotees had a selfish motive behind their devotion, and it was also why that their devotion could not continue with uniformity.

In Kathopnishad 'Intelligence' has been called as the charioteer of the chariot of soul described therein. Goswami Tulsidas has named 'devotion' as such. But if you look at it a little but thoughtfully you will find no difference between the two. Both mean practically the same. Intelligence gets its nourishment from devotion. No intellect can become *satwik* i.e. pure and full of virtuous thoughts without devotion to God. It is lack of *satwik* intellect that people generally have not correct conception of contentment, mercy, tolerance, non-violence and the like virtues, many in number. So long as the intellect is not improved, you cannot correctly understand any affair ; and want of intelligence is apt to entangle you in many a complexity of the world.

Krishna has himself said in the Gita that He is attainable through intelligence. It is not possible to realize God through sense organs or

passionate tendencies. If we spoil our intelligence by involving it in vices the result would be disastrous ; we shall have to go to the origin of animals. We experience actions in trees also in as much as we find that they invariably yield fruits and flowers. But at the same time we find them motionless as if under chloroform. The reason is that their intelligence has gone dull. Is it not surprising that we, having spoiled our intelligence, still feel as if we are proceeding forward ? It is a false and deluded conception.

Krishna has said in the Gita :—

ध्यायतो विषयान्पुः सङ्गस्तेषूपजायते ।  
 सङ्गसंजायते कामः कामात्कोऽधोऽभिजायते ॥  
 कोऽधाङ्गति संमोहः संमोहात्सृति विम्रमः ।  
 सृति प्रशाद्वद्धि नाशो वुद्धिनाशात्प्रणश्यति ।

That by attending to the objects of passionate tendencies, we get attached to them ; from attachment arise desires ; from desires arises anger ; from anger arises ignorance, from ignorance arises confusion and loss of memory ; loss of memory degenerates intelligence and a degenerated intelligence ruins the man. The direct meaning of these shlokas is that if you pay attention towards worldly temptations you would degenerate your intelligence. A barber renders his razor unfit for the purpose

of shaving if he uses it in cutting a jack fruit. He would be cautious enough not to put his razor to such a use even if he has to forego the use of a jack fruit. Among the worst of the calamities even, we must protect our intelligence from degeneration by not resorting to questionable means to save ourselves from any calamities. We should not engage our intelligence in worldly pleasures ; it should be reserved for devotion to God. Attend to Krishna's words:—

‘ददामि बुद्धियोगं तं येन मासुपयान्ति ते’

‘ Those who are devoted to me receive at my hands capacity of intelligence by the application of which they can attain me.’ “Those who apply,” says He further, “their intelligence to the enjoyment of objects of worldly pleasures become a slave to those pleasures; while those who devote it to me, transform themselves into my position. For regeneration of intelligence it is the condition precedent that you lose your individuality in me.” Krishna's advice is that by devoting your thoughts and feelings in Hari you would save your thoughts and feelings from going astray.

This villain of your mind has caused you to pass through millions of births and deaths. Now

that you have secured human birth, wherein you have also acquired the sense and strength enough to check your mind not to take you further into other births, you ought to control it. If you do not do this in human body, where else you would be able to do so ?

‘पुनरपि जननं पुनरपि मरणं पुनरपि जननी जठरे शयनम्’

You will have to be born again, die again and come into the mother's womb again *ad infinitum*. The human birth is the only birth where you can get the better of your mind.

Intelligence is the only quality that makes a difference between a man and an animal ; otherwise both are the same. It is very unfortunate that this very invaluable element in us is being employed by us in the pleasures of the flesh. Like the Germans and the Japanese there in our minds also is lurking a high ambition for reaching the topmost height of material progress. We have no idea of spiritual progress. It is next to impossible that our material progress reaches that stage. But, even if it does, the final fate of it is not unknown to you. It annihilated the Germans and Japanese completely.

Devote your intelligence to the meditation and service of God. Otherwise, regeneration

of it apart, it would lose its existence even. Any one who treads on the wrong path shall lose all his physical, mental, moral and spiritual powers.

It was the devotion to God that wonderfully chastened the intelligence of Prahlad. It was the completely developed intelligence of Prahlad that he became fully convinced of the all-purvad-ing existence of God and on this unflinching conviction he had cheerfully entered into burning fires with no harm to his body. Had fire scorched his body, the Fire God was sure to be haulded up in God's presence to explain the charge.

If devotion to God also does not bring any improvement in your intelligence, you should infer that your devotion falls short of the standard. There must be some defect in the right way of doing it. If there is no fall in your passions of lust, anger or other desires, there must be a defect in your devotion. If you don't improve by using a certain medicine of doctor you change it ; or if there is some irregularity in diet etc. you take care of it also. But you do not follow this rule when you have moral or spiritual disease and you don't improve. It is certainly regrettable. If you worship

and meditate on Rama, Krishna, Shiva or some other divinity, and the attributes of your duty do not take rise in your mind and heart, you should conclude that there is certainly some shortcoming in your worship and devotion. Try to remove that short-coming. If an iron piece placed into fire remains cold, it follows that the iron piece had not come into contact with fire. In the nearness and contact of fire the piece of iron cannot but grow red hot like fire. The word 'Upasana' literally means the same. Think in your own case if you have become God like by worshipping Him.

O, worshippers of Rama, your Rama was an embodiment of prescribed human duties. Have you cultivated any such traits within you ? O, worshippers of Krishna, which teaching of his are you following ? O, devotees of Shiva, your God had cheerfully swallowed poison for the welfare of the world, and you fail in tolerating even a little hardship. Hanuman was an exemplary observer of celibacy, and was also incomparably strong in body and mind (अतुलित वलधामम्). Now search within yourself and see what you are and whether you have reached any height. Prahlad devoted himself to the immortal God and himself became immortal.

He attained immortality because his devotion was taintless and defectless. So, worship God, devote yourself to God and be like Him.

A magistrate's peon enjoys some authority. If the same person, becomes a servant of one who follows a low profession of a coal burner, though on a higher pay. can he possess the same authority as that of a magistrate's peon? The worldly temptation are like men who follow the profession of a coal burner. In their service you would blacken your face to be looked at contemptuously. Serving the temptations of *maya* (माया) you would degrade yourself and your future shall be marred. God is mightier and more influential than *maya* of the world. He is master of millions of universes. How can a coal burner in the form of *maya* of the world stand in comparison to God ? How beautiful and wholesome was the teaching of Krishna to Arjun, 'मामनुस्मर युध्य च' 'remember me continuously and fight'. He was not ordained only to fight He was not to fight unaided with the remembrance of God, otherwise he could not have gathered courage to fight. One who fights to death remembering his God continuously is blessed and his chariot of war directly reaches the doors of God. Devotion

to God is his charioteer who would directly carry him to God.

Ram was an ideal of deeds. Follow his example and make yourself an ideal man like him in actions. Krishna was an ideal player of sports demonstrating wonderful actions (लीला). His actions are not to be copied. They are beyond the scope of human capacity. So follow his teachings, and not actions. Learn the lesson of love for brothers, devotion to parents, and husband, and faithfulness to friends. These lessons are to be found in the Ramayan. Learn also tolerance and renunciation from there. Why you should not follow Krishna in his action is that you are not capable to act like him. He had 16,108 queens and was not attached to them. You have only one partner in life, but are unsparingly engrossed in thoughts about her. When Krishna went to Mathura taken by Akrur in his chariot, the devoted Cow-maids (गोपिणी) felt very miserable and ran after his chariot crying and weeping, but Krishna was not moved at all; he did not even look at them. Appreciate correctly the secret teaching of his wonderful deeds (लीलायः) and follow what he has preached for you to do. Thus you can make your life as an ideal life.

Turn round your rosary (माला) by all means; but at the same time turn your mind too from temptations of the world. A rosary alone cannot help you.

माला फेरत जग मुआ गया न मन का फेर ।

करका मनका छाँड़ि के मन का मनका फेर ॥

In this playing on the word of मनका (manaka) which has double meaning (1) of mind, and (2) a bead of the rosary, the poet says that generations after generations have gone turning round the rosary, but the turning of the mind is not controlled. You should therefore care more for the turning of mind than that of the rosary in your hands.

In this age we have been so negligent of our duties that we feel a shame and delicacy in bowing before our parents and it is a pity that in the heat of passion we don't feel ashamed and nervous even in using undesirable language towards them. Ram used to get himself defeated in games in order that his playmates might win. But we are ready, these days, to fight to death even to carry out our own wish no matter if it be entirely baseless and wrong. Rama made every effort to make his people happy ; but we fail to do any thing for the comforts of our neighbours even.

Those who believe in a bodyless and attributeless God and remember Him by repetition of *pranava* (ॐ) but do not succeed in overcoming their passions of lust and anger, do not worship the bodyless God, but bodyless passions of lust and anger. If you really believe that the bodyless God is All pervading and All-powerful, not even a trace of vices would be able to exist within your inner-self. They are eradicated root and branch.

The charioteer of brave Arjun's chariot was Shri Krishna, the all-powerful and master of the entire universe and this was the only secret of Arjun's success. Similarly whoever entrusts the conduct of his life to the Almighty is sure to be victorious in the struggle of life. Prefer not even the riches of all the three worlds over the help and guidance that you may receive at the hands of God.

Before the calamitous war of Mahabharat was to start Duryodhan and Arjun both approached Krishna for help. Shri Krishna said, "I have on one side my complete army and armaments and on the other myself alone with the condition that I alone too shall not fight, nor take up arms ; each of you may select one of the two." Duryodhan believed in

material force and so he, at the very first hand accepted to have Krishna's military force and thus for Arjun was left no other choice but to have Shri Krishna himself and he really wanted the same and got it automatically. On the departure of Duryodhan, Shri Krishna asked Arjun why the latter had preferred to have the former who was not going to hold arms even in hands. Overwhelmed with joy as he was, Arjun full of emotions and feelings of gratefulness fell at the feet of Krishna and spoke with tears of joy in his eyes, "Mohan, don't test my faith in you too far ; victory is there where you are !"

जाको राखै साइयाँ मारि न सकिहै कोय ।  
बार न बाँका करि सकै जो जग वैरीहोय ॥

One who depends for his protection on God is quite safe in all respects. Even the whole world turning against him cannot touch even a hair of him. So surrender the reins of the chariot of your life to the almighty and be free from all worries. Have God in your front in every undertaking of yours and you are sure to win. Devotion to God and absolute surrender of yourself to Him would bring you really effective help. So even at the risk of your life, so act that there is no laxity in your devotion to God.

Depend entirely on the charioteer of your life, and you will never have to repent. After some time of such a continued devotion you will realize the secret of this and then your entire living would automatically become divine.

Krishna, the sporting divinity, incarnated in human form, did not himself fight on the field of the battle of Mahabharat, but made Arjun his weapon and destroyed Kaurvas with his divine strength. Your undertakings also, in the same way, will come to a surprizingly successful conclusion beyond your imagination if you surrender yourself to God. God himself does not physically come to help you ; he endows you with powers that would lead you to success.

Rama's invincible chariot was too strong to be shattered by any body. Not to speak of poor Ravana who was one to fight against Rama, even if thousands of such Ravan's dared come in the battle field against Rama they would all have suffered a crushing defeat. Bibhishana too was now fully convinced of the invincibility of such a spiritual chariot of war and began to believe that no body, possessing such an equipment of war, could be defeated.



## CHAPTER IV

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### Armaments for the spiritual war

So far we have discussed the chariot of the spiritual war and its equipments including the horses and the charioteer that carry it. Now we come to the armaments with which the warrior riding the chariot must be equiped with in order to wage the spiritual war with success.

Your relations and friends physically existing on the earth and living close to you cannot save you if, in a dream, you are drowning in a river, nor can you blame them. In a dream the instruments of dream only can help you. So for winning a spiritual war the arms of spiritual nature only can serve the purpose.

With reference to the same dialogue between Rama and Bibhishana wherein Rama explained to the latter what sort of chariot he possessed to fight against Ravana, he described also the arms of war he possessed. The relevant lines of Tulsidas in his Rama Charita Manas are :—

..... । विरति चर्म सन्तोष कृपाना ॥  
दान परसु, बुद्धि शक्ति प्रचरणा । वर विज्ञान कठिन को दरणा ॥

अचल अमल मन त्रोन समाना । सम, जम, नियम सिलीमुख नाना ॥  
कवच अमेद विप्र गुरु पूजा । एहि सम विजय उपाय न दूजा ॥

He said that there are no better weapons to fight a spiritual war with than the following:—

(1) Shield of non-attachment (2) sword of contentment ; (3) battle axe of charity ; (4) piercing missile of strong intelligence ; (5) bow of scientific knowledge; (6) quiver of calm and pure mind ; (7) arrows of tranquility morality and self-discipline ; and (8) impenetrable armour of reverence towards the learned and the elders. Let us take them one by one :—

### § (1) Shield of non-attachment (विरति की ढाल)

For protection of the self from the onslaughts of worldly temptations you require a strong shield. That is the shield of indifference to the worldly pursuits which may also be called non-attachment.

We have five organs of senses, namely, eyes, ears, nose, palate, and organs of touch, with the sixth organ mind accompanying them. We have to fight against the attacks of all these six. If we do not possess an efficient shield they would overcome us, and if you posses a strong shield of indifference to worldly pursuits, all their attacks will prove ineffective. A patient

during his convalescent period is very much tempted to delicious eatables. If he does not control himself at that time, he is liable to have a relapse of the disease. Similarly, the temptations of the world always try to enter into your desires, and as soon as they get an occasion, they will not spare you at all. The best way to hold them in check is to attend *satsang*, society of the great and the goodmen of *satwik* nature. No sooner do you neglect such a society than the tendencies of Rajoguna and Tamoguna (रजोगुण और तमोगुण) shall begin to subdue you, as by leaving *Satsang* (सत्संग) your feelings of non-attachment will be relaxed and you will fall from your efforts to rise. The virtue of non-attachment alone is competent to gain a victory over these enemies. By non-attachment alone you can apply your mind with perfect calmness in devotion, meditation, worship and study of scriptures. You are sure to cross the ocean of the worldly temptations with the ship of absolute renunciation.

The blackness of a coal cannot be removed by washing it with soap and water ; it can be removed only by throwing it into fire. Our inner self has grown black like coal. If we want to clean it of this blackness we must throw it

into the burning fire of renunciation. This fire shall purify your innerself of all black spots and make it absolutely clean and tidy. This innerself is not possible to be purified of wordly desires even if you go on trying for it ad infinitum otherwise than resorting to the remedy of renunciation which is the only way to success.

योग अग्नि कार प्रगट तव कर्म शुभाशुभ लाय ।

तुद्धि सिरावै ज्ञान धृत ममता मल जरि जाय ॥

The above couplet means that if you fan the fire of Yog, which may be taken here in the sense of self-control and renunciation, and with the oblations of the *ghee* of intelligence you maintain it in flames, then all your actions of bondage, whether good or bad thrown into that fire together with your dirty covetousness shall be reduced to ashes.

In order that you may acquire and strengthen the virtue of renunciation you must live at the place where there is an atmosphere of renunciation (वैराग्य) in the company of the family, public places like markets, courts and offices. For this purpose you have to sit at the feet of the saints of recluse nature and to reside at a place where aspirants are practising penances.

A test of renunciation is that there is no trace of lust, anger or other passions in you. These passions also are removeable by intensity of renunciation as is said by Tulsidas :—

तब जानिय मन विरुज गुसाई । जब उर बल विराग अधिकाई ॥  
that when the strength of renunciation has  
amply grown in your heart, you should believe  
that your mind now is free from all desires and  
temptations.

Some people hold that devotion means to turn round the rosary or to repeat the names of God. This is not devotion; it is only a means to attain devotion. Devotion is not possible without being indifferent towards worldly pursuits. Goswami Tulsidas says :—

विरति चर्म, असि ज्ञान, मद मोह लोभ रिपु मारि ।  
जय पाइय तब हरि भगति, देखु खगेश विचारि ॥

that when you destroy your enemies of pride, infatuation, and covetousness with the sword of knowledge and shield of renunciation, then you can have devotion towards Hari ( हरि ).

Full happiness underlies renunciation. The fame of Meera is due to renunciation. She gave up all the comforts of a queen for the sake of her Girdhar. Dhruva also became immortal by virtue of his renunciation. Had Rama not been used to renunciation, would it have been

possible for him to obey the orders of his father and go to forest ? Could Bharata reside in Nandigram for 14 years renouncing all the splendour and dignity of kinghood ? Could Lakshman too pass 14 years in the forest serving Rama day and night ? The virtue of renunciation was not limited to these big personalities, the entire populace of Ayodhya enjoyed this virtue. About them it is said in the Ramayana: -

राम दरश हित लोग सब करत नेम उपवास ।

तजि तजि भूष्ण भोग सब जियत अवधि की आस ॥

that the people of Ayodhya observed fasts and other rules of a restrained living, giving up all comforts and embellishments of body and were waiting very impatiently for the expiry of the period of exile so that they might have the *Darshan* (दर्शन) of Rama.

Renunciation and indifference or non-attachment towards worldly pursuits is the only strength that makes a man quite fearless. You may not renounce use of things physically as a house-holder ; but renounce them mentally. Don't be attached to them. Strengthen the faith that whatever you have belongs to God. Take it also that if you are serving your dependents or elders you are serving God. That it is mine is the mentality of attachment, and that it is God's

is the indication of the virtue of renunciation. Devotion and knowledge grow in intensity in proportion to the intensity of renunciation. *Satsang* will accelerate the power of thinking and the power of thinking in its turn will intensify the tendency of renunciation. By the affect of *Satsang* (i.e. the society and sitting with the good, great and pious men) the disadvantages and drawbacks in the worldly objects will be apparent to you and in this way the sentiment of renunciation would, automatically, develop in you. The life of Bharata teaches us renunciation ; life of Kaushilya teaches us wisdom ; Hanuman ji's life teaches us devotion, that of Lakshman teaches us discretion and that of Shatrughan teaches us thoughtfulness. Self-less service of others and obeying the dictates of Shastras also awaken feelings of renunciation in us. When *Manu* (मनु) could not develop detachment from worldly affairs, although he had reached the fourth stage of life i.e. old age, he felt it very keenly and finding that his life was thus being wasted, he renounced the world per force. The lines of Tulsidas meaning the same are as follows :—

होय न विषय विराग, भवन बसत भा चौथपनु ।  
 हृदय बहुत दुख लाग, जनमगयउ हरि भगति विनु ॥

Manu thought that by remaining among the worldly affairs he would have his attachment to them intensified and so he intentionally entrusted the kingdom to his son and in order to practise devotion to God went away into the forest where other aspirants also were doing the same. Had he not acted like this and remained waiting for some suitable opportunity he would have never succeeded in renouncing the world. Those who wait for opportunities gain nothing and have to repent in the end. A carpenter who waits for best tools shall never begin his work. You cannot get rid of worldly entanglements by remaining attached to the family. You can be disentangled only by proceeding on the path of spiritual advancement. You can never be successful to enjoy *satsang* if you wait for a time to be free from all the detractions of the world. It would be foolish on your part to say that you would not enter the water unless you have learnt swimming. You learn swimming only by entering into the water ; you cannot learn on a road or in sand.

A man on horse-back took his thirsty horse near a well where a water-drawing wheel was working with a crackling noise at which the horse startled. The rider requested the man working

at the wheel to stop the noise so that his horse might drink water and the man did it. But by stopping the wheel, water also ceased to come out of the well. The horseman complained at it and requested the man to allow the water to come to the horse. But he could not follow that the water could not come out without working of the noisy wheel which made the horse startle. So the man working at the wheel told the horseman, "Friend, if you want water for your horse the wheel must make noise ; mind your horse please." Likewise, if you want salvation, care not for the entanglements of the world ; mind them not, train your mind to tolerate noises and do your work for spiritual uplift. In the house-hold one or the other anxiety would continue to bother you every day; you cannot get rid of them throughout your whole life. If you desire to quench the thirst of your horse with water at the well of *Satsang* you need not mind the cracklings of the world, mend your horse of the mind to be unmindful of such disturbances.

There is another story of a wealthy Seth's son who had been spoiled by a bad society. In the same town there was a wealthy banker who used to enjoy a beautiful prostitute on a high

payment with a condition that no other man was to approach her. But keeping it unknown to the banker, the prostitute had connection with this son of the Seth as well who used to visit the prostitute without the knowledge of the banker. One day it so happened that banker knocked at the door of the prostitute when the Seth's son was also inside and so the poor man, the son of the Seth, had to hide himself and finding no other place he went down into the lower part of the lavatory. The banker at the same time felt need for the use of that lavatory and went into its upper portion where from the discharges of dirt fell on the head and the body of the Seth's son who came out in utter disgust of his vicious life and learnt an effective lesson to mend his ways. This incident corrected him for ever. He never thought of a prostitute then even in a dream and reformed himself wonderfully well.

This story, no doubt, looks a little bit dirty, but it has been quoted here to attract your notice to your mother's womb in which you hid yourself for some time and had to live in the filthiest matter all around you there. Why don't you feel utterly disgusted of it like that son of the Seth and determine not to go there again. This

resolve, if carried out, shall make you free and liberated to find God ; otherwise the same dirty and filthy lavatory shall again be the place for your abode. Make efforts not to have this corporeal body again. Remember the saying “कोऽवाऽस्ति धोरोनरकः ? स्वदेहः” that the worst kind of hell is man's own corporeal body. Is it not a sheer foolishness if you so conduct yourself that again you have to enter into this body ?

Let it be fully impressed on your mind without any doubt whatsoever that spiritual progress is the only real progress. Other progresses automatically come after it. Mental tendencies and sense organs compel the man to go towards the objects of worldly pleasures for they have been habituated to move in this direction for a number of births. You have to mould and mend these mental tendencies and the habits of sense organs. This can be done by cultivating a habit of indifference towards the worldly pursuits which means *Vairagya* (वैराग्य). Take refuge in devotion to God and let the Divine Power be your charioteer. Go wherever your charioteer pleases to take you to without caring for the results, and you are sure to be victorious. Be alert in defending yourself from the attacks of sense organs with the help of the shield of

indifference towards worldly pursuits. You can practise renunciation even when leading a house holder's life. But it is not possible to enjoy full happiness without detachment. The mental tendencies and sense organs, if not controlled by detachment, would never spare you and shall create one dragging or another always behind you. If you are led away by them you are sure to fall.

If you think that you can be successful, without renunciation, only by leading a regulated and repentent life, it would prove only a wishful thinking without any results. Mind is a powerful lion possessing strength enough to break all your regulations, programmes and resolves. You are utterly mistaken if you think that you can kill the lion of your mind like a kid. It is not so easy a task, it would require a special capacity to kill this lion.

You can follow your programme and be regular in your routine only by subduing your mind by renunciation of don'ts and practice of do's. As soon as you feel any weakness in your sentiment of renunciation, turn your back at once against the worldly affairs and retire to a place where you can strengthen this virtue. You can render all the attacks of the temptations of the world ineffective against the shield of renunciation (वैराग्य).

## § 2. Sword of contentment

Lust, anger and greed are our great enemies. Mind and sense organs are controlable by renunciation. But to get a complete victory over these three enemies a sword of contentment is necessary. All the vices in the world arise out of these three and consequently they are called a threefold door to hell. In all the courts of justice of every country, justice is being administered against these three culprits. The sword of contentment can kill them.

Once Arjuna told Shri Krishna that so long as the former remained with the latter his mind was free from wordly desires; but when separated some unknown impulse urged him to commit sins. Shri Krishna said in reply that they were lust, anger and greed. 'They are,' he said, 'the most formidable foes of man.' How Krishna explained to Arjun the conception of these sins shall be clear from the following pedigree :—

Ignorance or nescience (अज्ञान)

(रजोगुण) Rajogunee quality of urging actions

desires

lust  
(काम)

greed  
(लोभ)

anger  
(कोघ)

At the root of all this is ignorance or nescience which begets urges for action. Desires lay at the bottom of these urges which give birth to lust, anger and greed. Desires are originators of all the misfortunes. The sword of contentment should be held in hand to destroy desires.

Tulsidas has said :—

विनु सन्तोष न काम नसाहीं । काम अब्दत सुख सपनेहु नाहीं ॥

That desires are not annihilated without contentment and so long as desires exist man cannot be happy.

If contentment is lacking, desires would go on increasing, and the more you fulfil them, the more would they grow in strength and number. A labourer first desires to earn one rupee, then nine rupees so that he might complete a sum of ten. But on the completion of the sum of ten he again desires ninety to complete hundred and thus his desires are continuously on the increase at every step. The appetite of desires is not quenched even at the gain of the possessions of all the three worlds. You cannot lay your desires at rest by fulfilling them. They seek an eternal rest under contentment. Tulsidas says :—

मिटै न काम अगिनि तुलसी कहुं विषय सोग वहु धीते ।

that the flame of desires is not put down by offerings of ghee in the shape of their fulfilment. Again the Bhagwata says :—

न जातु कामः कामानामुपमोगेन शास्त्रात्

that desires are not satisfied by providing them with what they want.

Go on discharging your duty and be satisfied with whatever you so get. This is called contentment.

A millionaire Seth asked his treasurer how much wealth he possessed. The treasurer replied that the amount was enough for the maintenance of his ten generations. The Seth felt very sad and uneasy at the reply as he was uneasy at what the fate of his eleventh generation would be. The treasurer could see into the cause of this uneasiness and as he was very loyal and faithful to the Seth, he told his master, when alone that he could point out the way how the Seth's anxiety could be removed. The Seth insisted to tell him the way and so the treasurer said, " You should observe fast on every *Ekadashi* without taking any food and whatever food you save in this way, should be given in charity on the next day to some contented Brahmana." The Seth followed the advice, kept foodless fast

on the next *Ekadashi* and took the materials so saved by him to a contented Brahmana on the following day. The Brahmana asked the Seth to wait till he enquired in his family if he required it. The Seth was a little bit surprised and his wonder rose all the more when the Brahmana, on coming back told him that he wanted to be excused, as he had enough for the day. The Seth told the Brahmana that the materials could be utilized on the morrow *i.e.* next day if he had enough for the day. The Brahmana's reply was that he did not amass for the next day and that he believed in the providence of God under whose parental care, morrow would take care of itself. It was an object lesson to the Seth who repented at his own nature of greed and discontentment while possessing plenty of wealth and was extremely happy at the calm and quiet satisfaction of the Brahmana. He felt ashamed that he was sad and uneasy at the conjectural fate of his eleventh generation while the contented Brahmana did not care even for the morrow. The seed of contentment was thus sown in his heart and he began to believe in God for the care of the morrow.

**Contentment is a medicine that cures the**

ills of lust. The disease of anger also is cured by it. The dialogue between Lakshman and Parashu Ram given in the Rama Charita Manas must be known to you. Anger in Parashu Ram caused his reputed valour to decline. Lakshman was clever enough to aggravate his anger all the more by telling him something exciting in the intervals. Rama kept silence ; he endured Parashu Rama's anger by means of his shield of contentment and in a very modest and humble language addressed him as follows :—

ज्ञमहु विग्र अपराध हमारे ।

सब प्रकार हम तुम सन हारे ॥

“ Respected Brahmana, pardon us for our faults ; we acknowledge our defeat before you in every respect.”

The result was that contentment and toleration was victorious and Parashu Rama had to sustain defeat against Rama and Lakshmana.

Not only lust and anger, greed also is subjugated by contentment. Greediness implying stinginess also may look like contentment; but there is a vast difference between them just like gold and brass, both of which appear yellow but vastly differ in value. As regards curtailment in

expenses, a contented man would curtail his personal expences, but would remain very generous and open handed in spending what he has when the question of doing good to others comes. He will not be stingy there. A pleasure loving man may spend anything over his personal and bodily comforts, but will have no room in his mind to be inclined to spend any thing in charity or public good. Sometimes he does spend for public purposes, but that too he does for the sake of gaining popularity or some selfish object. And this impulse of his also is not stable. He might later on be feeling for having spent so much in vain. He would, however, never feel if he has spent even lavishly on his personal comforts. A greedy man's case is amusing. He might have got millions of cash with him, but he would not spend a single pie either on his own comforts or for the sake of others and shall preserve his all as if he would take every thing with him when dies.

A cultivator grew 25 maunds of wheat and saving 5 maunds out of them for sowing in the next season, consumed the rest. Another cultivator who had grown the same amount of wheat consumed the entire quantity without preserving any part of it for future sowings.

Next year the man who had saved 5 maunds for seed to be sown in the next season had again a full grown crop while the other man who had consumed all found his fields lying barren.

A contented man provides more for his future gain, spending less on his present needs while a pleasure seeking fellow would like to spend more on his present needs and provide little for his future. But a stingy man would do neither. He would neither part with anything for the future, nor for his present needs. He would rather get every thing rotten by lying useless.

All this discussion on the subject of contentment brings us to the conclusion that contentment is a mode of life by which you can lead your present life successfully, do ample good to others and proceed on the path of salvation.

### § 3. Battle axe of charity

A sword can be used only in hand to hand fighting. But a battle axe can attack on enemy comparatively at a distance. You can similarly provide for your distant future by charitable acts. Just as a battle-axe can behead enemies at a distance, charity too can behead all your

vices for your good in future. A man of charity is sure to be happy in the next world.

Charity should be distributed with regard to the proper time and place as well as deserving persons. In the chapter XVII of the Gita charity is described as having three categories. The relevant shlokas are given below.

१—दातव्यमिति यदानं दीयतेऽनुपकारिणे  
देशेकाले च पात्रे च तद्वानं सात्त्विकं स्मृतम्  
२—यत् प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः  
दीयते च परिक्लिष्टं तद्वानं राजसं स्मृतम्  
३—अदेशकाले यदानमपात्रेभ्यश्च दीयते  
असत्कृतमवज्ञातं तत्त्वामसमुदाहृतम्

The sense of the above shlokas is that a charity without any expectation to get its reward is *satvik* i.e. virtuous and pious; that given with an aim of name and fame is *Rajsik* i.e. secular ; and that which is given without any charitable feeling unmindful of time, place or person is *tamasik* i.e., black. These charities are lower in quality one after another in the order given above.

Charities, again are of different kinds. It is not of money alone ; to apply your mind, body and intelligence in doing good to others also is a charity.

In ancient India Brahmanas used to distribute knowledge in charity. They did not charge any fee for teaching. Ministers, teachers, and preceptors were all honorary, available without any payment. Vaishyas *i. e.* those engaged in trade and cultivation used to provide money for the uplift of the country and the people of warrior class used to protect the country from the invasions of enemies even at the cost of their lives. In olden days the Kings also were of sacrificing nature, and lived a hard life of renunciation. They were always ready to sacrifice every thing to make their people happy and prosperous. King Vain did not take even a single pie from the State's treasury for his personal expenses although he was the sole monarch with full authority over all the assets of the State. He used to prepare hand fans and with the income of that work he maintained himself, and for this reason he was called *Vain*. Now this fact comes down to us as a story only.

The battle-axe of charity destroys innumerable sins. It is an old saying that the roots of charity go deepest upto the lowest stratum of the Universe. We do not know these days how to give. We must have in view the consideration of time and place and also of the fact that the

charity goes to the deserving. Charity induced by feelings of *Rajoguna* and *tamoguna*, already described above, does harm instead of good. Goswami Tulsidas says, in the Ram Charita Manas as follows:—

तामस धर्म करहिं नर योग यज्ञ जप दान ।  
मेघ न वर्षहिं धरनि पर बए न जामहिं धान ॥

This means that people in Kaliyug perform acts of Dharma (piety) such as sacrifices, repetition of the name of God and charity and also acts of indulgence in worldly pleasures with *tamsik* i. e. selfish black motives. The result is that we have no rains at proper times and seeds sown in the soil do not germinate.

In ancient days all the acts of Dharma and charity were induced by full *satwik* (सात्विक) i. e. pious motives and so the world was happy and all the divine powers of rain, wind etc. were propiciated and satisfied. Tulsidas has said:—

मागे वारिधि देहिं जल रामचन्द्र के राज ।

that in the reign of Rama the clouds used to give water as and when desired. But we find every thing, these days, going in wrong direction, and this is the reason why there is prevailing discontentment and unhappiness all round and hopelessness and disappointments are dancing every where.

Charities of these days are amusingly said of four kinds, called Kamoo (कामू), Damoo (दमू), Lathoo (लाठू) and Badaloo (बदालू). They are explained below :—

*Kamoo*—means *motivated* i.e. charity given with a motive to get some purpose of our own served.

*Damoo*—means *invested* i.e. charity made with expectations of the profits as from a capital invested in some business.

*Lathoo*—means *forced* i.e. charity given under some force and pressure.

*Badaloo*—means *exchangeable* i.e.: charity : given to be returned on similar occasions. e.g. You have some religious function at your place and I offer some money to the priest with full understanding that when I have a similar function at my place you will make a similar offer.

Really speaking a definition of charity is that it is so distributed without any selfish motive to deserving person keeping in mind the needs of the time and place; otherwise it is nothing but an offering thrown into cold ashes. *Satwik* charity is spoken of very highly.

So this battle-axe of charity is a very effective weapon for spiritual war. It will do

away with so many obstacles and adverse circumstances standing against our progress.

#### § 4. Shakti, a Missile of strong intelligence (त्रुद्धिरूपिणीशक्ति)

*Shakti* is a weapon like a missile which is used by throwing it at the enemy. It is not like an arrow, but some thing more formidable. This formidable missile of Intelligence is also a very effective weapon of war for distant attacks. A battle axe also, is said to be used against an enemy standing at a distance. But it is after all a weapon used by hands and cannot go beyond a limited distance. It is of course said that battle axe is used for attacks at a distance; but that distance is considerable in comparision with that for which a sword is used. *Shakti* is a weapon which was used like a canon ball to shoot at a far distant place. So unlike the weapons of sword and battle-axe, *Shakti* of intelligence is considered to be a necessary weapon for this spiritual war.

For the test of intelligence men are classified under five heads. Their actions can determine as to which class of intelligence a certain person belongs to. Actions are the external indications of the internal thoughts of a man. The

five classes of men with regard to intelligence, referred to just now are as follows :—

1. **Devil-like**—Those who acquire wealth by unjust methods in order to satisfy their lustful tendencies and desires of their sense organs disregarding the dictates of Shastras prohibiting certain actions. They would always act to please their fancies and sensual urges unmindful of results.
2. **Animal-like**—Those who believe in 'eat, drink, and be merry' and lead their life in such pursuits only, are animal like. They are committing acts like animals who also pass their lives in eating, drinking and producing children. Their interest is limited only to their own body, and family consisting of wife and children only, and that is their only world. They know nothing beyond this and whirling round continuously on one pivot they finish themselves ; they do not bother as to what *dharma* or good actions mean.
3. **Man-like**—Those who try to know the secrets of God and Dharma and act according to the teachings of the Shastras.
4. **Divine-like**—Those who already know the

secrets of God and *dharma* and do every act as directed by Vedas and Shastras.

5. **God-like**—Those who have merged themselves in the identity of God and surrendered to Him completely. To them the entire Universe appears pervaded with God and whose actions, without any exception, are done with their deep desire for the welfare of all.

Man can acquire divine powers by means of fully developed intelligence. Intelligence is the power by which man can subdue the entire universe. We find it as a common feature that man having a small stature of five feet only can bring under his subjugation elephants of so big bodies. That is due to his power of intelligence. He can also engage very formidable lions.

A small boy can graze a herd of fifty quadrupeds with the help of a small staff in his hands. He does not possess physical strength more than that of any of those animals. He, however, enjoys the strength of intellect and so he controls them. Animals of dull intelligence are driven by others. A horse yoked in a tonga will not move himself unless driven by the driver. Man moves himself and not only when driven by others. Of higher grade than that of

men are deities who act as guides and conductors of the ways of men. The point to be impressed is that intelligence is a wonderful power by which man can overcome so many difficulties. One who possesses the weapon of intelligence is not to be subjugated by enemy of worldly temptations.

### § 5. The Bow of Good Wisdom. (वर विज्ञान रूपी धनुष)

In order to kill an enemy at a distance you require an equipment to 'shoot at the enemy. This equipment consists of a bow, arrows and a quiver. In a quiver arrows are kept ; and by means of bows arrows are discharged. We take up for discussion here bow first.

By means of pure intelligence (सात्त्विक त्रुद्धि) we acquire knowledge ; a very high stage of practical knowledge is called wisdom. Rama said this wisdom was his bow.

To know God is knowledge and to merge yourself completely in God and identify yourself with : Him is wisdom (विज्ञान). When manhood is fully pervaded with Godhood, the man must automatically have all the powers and possessions of God. When a worldly father does not conceal his possessions from his obedient son and sometimes entrusts his entire assets to

the son, would it not be so in case of God who is father of fathers that He invests you with all his powers, only if you behave obediently towards Him ? Your self is a part of His self and the Whole cannot ignore its part. God is All-kindness and would surely make you powerful in all respects and most blessed shall prove your life to be.

Those who have acquired such powers and have become one with God are said to possess the spiritual bow of wisdom with which they can gain victory without fail even if the entire world stands against them as their enemy.

### § 6. Quiver of pure and balanced mind

(अमल अचल मन त्रोन समाना)

We can perform all the acts of the world successfully only with the help of a pure and balanced mind. If your mind is unsteady or full of vices, it is impossible to do any good act; you cannot even personally feel happy and comfortable. A man of vices remaining miserable himself causes miseries to others as well. The more the flame of a burning lamp is unflickering, the less dirty with smoke shall become the glass over it. If the flame is very flickering, its smoke shall make the entire glass black, so much

so that even the rays of light shall not now be able to radiate through it and there would be darkness all around. Similarly if the mind is not pure and steady, it will pollute your entire innerself and your life shall become a burden to you. It is, therefore, of foremost importance that your mind does not grow impure and unsteady with vices and that your having the privilege of a human body does not prove to be good for nothing.

Let your mind be so accustomed that it does not lose balance even if worse comes to the worse. If you get nervous when your house catches fire, you will not be able to take any effective measures to quench the fire. It is very necessary that you are steady in your mind in such a crisis and arrange for a fire brigade to pour water incessantly to put down the fire. You can similarly be successful if your mind does not get unsteady in adverse circumstances. The driver of a motor car sits silent with a steady mind and his car is steadily going uniformly at a fast speed. If the driver gets nervous when there is a need to be cautious and steady, the car is bound to meet with some accident and end in its complete destruction. A steady driver can drive his car safely even at the highest speed possible.

In the house of our mind, scoundrels in the shape of lust, anger, greed and similar other vices are causing commotion and doing great mischief. We are looking at all this and sitting silent. Would it do ? These rascals will ruin you and completely reduce you to nothing leaving you ultimately only to repent at your fate. Be careful, therefore, and turn out these wicked elements bravely. Then and then alone you will feel peaceful and happy.

In a certain house some thieves entered when there were females only in side and all male members were out. The mother-in-law and the daughter-in-law who were both awake acted wisely and steadily by striking door shutters with sticks and calling male members at a pitch of their voice, as if they were present in the house saying, "Wake up and come soon with your sword that is hanging on a peg and with the loaded gun that is kept standing in such a corner ; thieves have entered the house, look sharp, otherwise they would run away". The thieves thus in fear of the presence of several male members in the house slipped away. Had these ladies lost courage at this juncture and felt nervous and would not have acted so steadily and wisely, the whole house would have

been burgled and loss would not have been confined to property alone, there was possibility of the loss of lives too.

Keep your mind steady. Its unsteadiness would deprive you of all your happiness. Sit steady like the driver of a motor car and then you can safely drive the car of your life at any speed. In the presence of a steady mind all your adversities will pass away even without your being conscious of their departure. A steady mind is the seat of virtue while an unsteady mind is the abode of vices. A man of steady mind, finding the causes of his miseries, can manage to remove them easily. Hence purify your mind of all the ills and make it neat and clean enough to invite virtues to take their seat in it. If the quiver of the mind is clean and free from all extraneous matter you can place your spiritual arrows in it which at the time of need can be used against the enemy and help you in gaining the victory.

### § 7. Spiritual arrows of tranquillity and self-discipline (सम, यम, नियम सिलीमुख नाना)

*Tranquillity*—Tulsidas has mentioned that tranquillity of mind, morality and self-discipline are spiritual arrows which if discharged

by means of a bow of perfect wisdom are sure to kill our enemies, lust, anger, avarice and the like. In this control of mind plays important part.

Do not allow your mental tendencies to go towards evil thoughts. Control them and do not allow the enemy to grow stronger. Mind is polluted in the degree you allow it to indulge in the pleasures of the world and the more it is polluted, the stronger will it prove to be controlled by you. You must endeavour in a way that evil ideas are curbed as soon as they raise up their head. Nip them in the bud. Kill the snake as soon as it makes an appearance. Don't argue from where and how it came. If you begin to argue like this the snake is sure to attack and bite you. Immediately when evil ideas arise in your mind seek shelter under the protection of God. Enter into a complaint against the mind before God and pray for help in pitiable tones, explaining what mischief your vicious mind has been doing. The merciful God is sure to grant you strength enough to subjugate your mind and to reform it.

An evil action is always preceded by an evil desire for it and no sooner an evil desire arises within you than you commit that sin. The famous devotee Surdas damaged his eye-sight thinking

that neither could he be able to see with his eyes, nor would he be able to have any evil desire arising out of what he could see. He took precaution to punish his eyes for the vices they could create; otherwise he feared that he would have to be born as a flame-fly (पतंग) to die at the taper of the light of a lamp. God owned him as His own, and his inner eyes opened with redoubled vigour with the divine light sparkling in them.

The innermost eyes of a man are widely opened if he does not commit any sin with his external eyes. If external eyes do not desist from sins, they might remain open outside but the inner eyes are sure to be covered with a thick layer to obscure the inner sight altogether Tulsidas says :—

सूर्खहि राम चरित मनि मानिक । गुस प्रगट जहं जो जेहि सौनिक ॥  
 that it is only when inner eyes are open that one can see Rama and appreciate his valuable deeds which like precious stones are lying hidden to the external eye. So control the external eyes and light of knowledge and wisdom would at once open out within you removing the darkness of ignorance and brightening the heart and mind with splendour. Thus a life becomes worth living and blessed It is the innerman

that commits sins; the outer body is simply an instrument.

If a man shoots some body with a gun, will the gun or the man be punished for it ? If the man presses a plea that the gun killed the victim, why should he be prosecuted, will such a plea prevail in a court of justice ? Virtuous or sinful deeds are done by the inner self which follows the man after his death and makes him suffer in a number of subsequent births. In courts of justice also intention and motive is taken into account. If an accused is proved to have shot at a man with an intention to kill him, but by chance the man was saved, the accused is sure to be punished for a crime for his aim to kill the man. Contrary to this, if one is killed by chance on account of some physical action of the accused who had no intention at all to kill, he is not to be punished for an offence of death. In many cases where human lives are lost unintentionally with the bullets of huntsmen, the latter are not held punishable for culpable homicide. Hence for all the sins that you commit mentally, you will be held responsible in the court of justice before God and punished. So beware of committing such sins. The physical body of a man does not

make him a *mahatma* or a great man ; it is his innerself that raises him to such a position. Was Ravana a *mahatma* when assuming a *mahatmas* form he abducted Sita? Certainly not.

There are several readers of Rama Charita Manas, who wrongly interpret the following lines of Tulsidas :—

कलियुग केर पुनीत प्रतापा । मानस पुरय होय नहिं पापा ॥

These lines may make one understand that no sin is committed only by mind. But that is a wrong interpretation. Both virtuous and sinful deeds are committed if committed in mind. Goswami ji's descriptions in general lay down principles of life directly as well as indirectly with threatening or attractive sayings. They are to be distinguished very carefully, otherwise serious mistakes are liable to be committed in appreciating the real meaning.

The sense of the above lines is that, in as much as people in this Iron Age are not capable of performing big deeds of virtue like sacrifices and giving away of cows and other valuables in charity as prescribed by Shastras for want of sufficient means they can reap equally good results if they are really charitable and virtuous in thoughts with a pure and sincere

mind and do not commit sins. To abstain from committing sins is no less a virtue of mind. With this point in view the above lines were written by Goswami Tulsidas and not to grant a free license to commit sins in mind. He wanted people to be benevolent *i.e.* virtuous in mind by avoiding sins to be committed by body. But such people are also rare these days. When it is possible to be virtuous and benevolent in thought with equally effective results, why then not enjoy the privilege of being good mentally.

Once upon a time some friends in a company went out for holiday and dropped at a place. There was certain shop keeper selling articles of food; but he was very dishonest. These friends purchased flour from him and dishonest as he was, he gave the article less in weight. However, by chance a hundred rupee note of the shop keeper that was some how mixed in the flour was weighed with the flour and was brought unknowingly by these purchasers, who when taking out flour for preparing food found the note and honest as they were they tried to return the note to the shop keeper. But when the shop keeper was not found and they could not wait any longer they gave this money

in charity to an orphanage. Now look at both these friends and the shopkeeper. The latter was dishonest in mind and so his currency note of Rs. 100/- although given away did not count for charity ; while the act of the former *i. e.* of the friends who first tried to return the note to its owner and not finding him gave it away in charity to an orphanage counted for virtue although it was not their own, but for the good intention of theirs. This is an instance showing how far intentions count for virtues and vices.

Take another instance. A hamlet of about a dozen of houses was populated with men of questionable means. They all, compelled by unemployment there, thought of a scheme to go out and arrange for means of income. So they left the village, settled at an out of the way place where wayfarers, rich and poor, passed in plenty, and started a joint hotel with full facilities of board and lodging providing all comforts. The wayfarers, specially rich people, found it very convenient to stay there and pass a night or two in that hotel. All these partners, however, had different duties allotted to them and all discharged their respective duties separately, having little to do with one another. Vicious people, however, as they were, some of them

attracted people to stay there offering nice treatments, while others were deputed to do away with the rich wayfarers when they were asleep in the retiring compartments, deprive them of all their belongings and bury their dead bodies in some hidden places. Thus a good income was secured by them and they were well off. This business of theirs went on for some time untraced by any body. However some clever officers of C. I. D. got the clue and they were all arrested and put on trial in a criminal court. Now some of them in trial advanced pleas that they had nothing to do with the killing of the wayfarers in as much as they were engaged only doing their other duties outside the place of crime. But this plea was rejected as though not actually taking physical part in killing the wayfarers they all had intention to do so and consequently they were all convicted for an offence of death.

Thus the intention, aim and motives are at the bottom of good or bad deeds. Body is only an instrument. But body has also to suffer for the crimes of the mind. Try your best to check the mind from indulging in evil thoughts. Try to find out each and every vice in it and eradicate it. Engage the mind in devotion to God.

Put down all your evil thoughts, as they arise by means of your noble and virtuous thoughts, and continue praying to God to purify your mind. The best way to secure tranquillity of mind is that you cleanse your mind of sinful tendencies and make it pure and virtuous. This arrow of tranquillity of mind (शम) will bring you sure success in the spiritual battle. Preserve it and be victorious !

*Rules of morality (यमः)*—When the quality of tranquillity is possessed by the warrior driving the spiritual chariot for victory over the enemies of spirituality, he requires the arrows of morality (यम) and self discipline (नियम) also. Rules of morality (यमः) are five, namely, non-violence (अहिंसा), truth (सत्य), non-stealing (अस्तेय), celibacy (ब्रह्मचर्य) and, non-accumulation (अपरिग्रह). They are dealt with in details by us in a separate book called 'Nine Fundamentals of Spiritual Life' in English and 'नव महात्रत' in Hindi while the subject of celibacy has been dealt with in another book called ब्रह्मचर्य साधन. Hence they are not to be repeated here. They form very effective arrows for the spiritual warrior to be equipped with.

*Self-discipline ( नियमः)*—They are also five in number, namely, purity (शौच), contentment (संतोष)

austerity (तपः), Study of Scriptures (स्वाध्याय) and Surrender to God (ईश्वर प्रणिधान). They are taken up below one after another underse parate heads.

*Purity*—Purity is of two kinds, internal and external. External purity is the purity of body. Spiritual culturists must pay special attention to it also. Most of the Indians, under the influence of western civilization, are ignoring this kind of purity. It is a pity that the educated have no scruples in ignoring this need of the body and neglect to follow the daily rules for it.

Body is purified with water and soap etc. Neatness of body produces wholesome affects on the purity of mind. A sound mind in a sound body and a pure mind in a pure body are well known principles of the daily routine of life and they must be carefully borne in mind. If your mind is pure it would make your innerself also pure and free from dirty impressions. To be sound in health it is necessary that you are sound in mind. Several diseases arise out of a diseased mind and vice versa. So both are to be kept pure and undefiled. Make a regular programme to maintain the purity of both and follow it strictly.

*Contentment* (संतोष)—To be satisfied with whatever you get after discharging your duty honestly

and faithfully in that respect and to be cheerful in that satisfaction is called contentment. Contentment is a virtue acquisition of which brings in its train all other virtues which follow it automatically. Thus the life becomes full and well constituted. A contented man does not deviate from his legitimate course under the greatest difficulties. The makers of our bright past have been the men of exemplary contentment. This subject also has been dealt with in full in the first book mentioned above, namely 'Nine Fundamentals of Spiritual Life' in English and 'नव महावत' in Hindi. Our worthy readers can find it there.

*Austerity (तप)*—To put up with the sufferings that you have to meet in leading a noble life to attain the highest goal is called austerity (तप). It is of three kinds—namely, relating to body, relating to speech and relating to mind. They are described in the Gita as follows :—

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम्  
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥

Homage to the deities, to Brahmanas, to the preceptor, and the wise; observance of purity, simplicity, celibacy, and non-violence, these constitute austerity of body.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत्  
स्वाध्यायाभ्यसनं चैव वाह्मयं तप उच्यते ॥

To speak words that hurt none, and are true, agreeable and helpful to others, study of scriptures and remembrance of God's name, these constitute the austerity of speech.

मनःप्रसादः सोम्यत्वं भौनमात्मविनिग्रहः  
भावसंशुद्धिरित्येतत्त्वपो मानसमुच्यते ॥

Cheerfulness, serenity, tranquillity with devotion to God, restraint of mind, and purity of thoughts, these constitute austerity of mind.

By observing the austerities of body, speech and mind a man can achieve the highest aim of life. Just as metal is purified of its alloy by remaining in fire, so inner self of the man is purified by leading a life of austerity. Ram Rajya had its root in austerity in as much as Rama under the orders of his father passed a life of austerity for fourteen years in exile. Here in Ayodhya too Bharata, Mandavi Devi, Shatrughna, and Urmila Devi lived a hard life of penance. The people of Ayodhya also were much affected by these incidents and passed their days of fourteen years abstaining from all the comforts of life. This is the secret why we still remember the days of Rama's sovereignty

with pride and the word Rama Rajya has become a synonym for an ideal good Government.

Tulsidas has admired the efficiency of penance, tap (तप) on austerity in the following words :—

तप बल रचड प्रपञ्च विधाता । तप बल विष्णु सकज जग त्राता ॥

तप बल शम्भु करहिं संहारा । तप ते अगम न कहु संसारा ॥

i.e. By virtue of tap (तप) Brahma creates the Universe, Vishnu supports and Shankar destroys it. Nothing is more competent than tap (तप).

In short, one who wants bliss and prosperity in this world and salvation hereafter must make his life as an embodiment of austerity and restraints.

*Study of scriptures (स्वाध्याय)*—The Vedas, the Shastras, the Gita, the Ramayana and other religious books are our Scriptures dealing with spiritual subjects. Their study is called *swadhyaya* (स्वाध्याय) i.e. the study of Scriptures. By means of this study man is acquainted with the duties of his life and knowledge of God. In other words he can realize the self and God. Shri Krishna has said in the Gita:—

‘वेदैश्च सर्वैरहमेव वेदः’

that all the Vedas explain me alone. Therefore study the Vedas to realize God. By the study

of such sacred books our intelligence gets sharpened by which we can know God and save ourselves from sins. A man free of sins only can enjoy all sorts of powers and a sinful person is bound to lose even those powers which might have been in his possession.

Study of Scriptures convinces the student that he is not body, nor mind, nor intellect but consciousness and soul. This conviction does away with the evil tendencies of lust, anger and the like. They leave him of their own accord. Therefore study of Scripture must be made a part of daily routine. However, a study of these sacred and valuable books too will do you harm instead of good if you read them at random. As to the question which books you should read, you should consult your guide in this respect. Books for study must be selected in consultation with some learned and experienced guide.

*Surrender to God* (ईश्वर प्रणिधान) It means that you entrust yourself to God in every respect and that you honestly believe that every thing you have belongs to God. One who will entirely surrender himself to God is sure to remember him every moment. The tendencies of the five sense organs of man are naturally ever prone

to have constantly in their thought their five objects of pleasure in the world. Just like the nature of water to flow downwards, mind too feels relief in the five objects of sense organs. Constant thought of God is the only remedy to check this trend of the mind.

In the Gita Shri Krishna advised Arjun 'तस्मात्सर्वेषु कालेषु मामनुस्मर सुध्य च' that he must constantly remember God and fight. Man must cultivate a habit not to forget God in doing any work whatsoever.

At another place Shri Krishna has said in the Gita :—

अनन्यचेता सततं यो मा स्मरति नित्यशः  
तस्याहं सुलभः पर्थनित्ययुक्तस्य योगिनः ॥

“O Arjun, to him who ever devoted to me with undivided mind daily and constantly remembers me, I am easily available”.

In the Gita the word *sulabha* (सुलभ) which is translated here by the word ‘easily’ has been used only once. So bear in mind the importance of ‘remembering God daily and constantly’, and also the importance of the word ‘easily’ used only once in the Gita and that too in connection with the rememberance of God to find Him easily, and take advantage of this method.

'You become as you think' is a saying commonly believed to be true. Hence if you want to turn your mind into the shape of God, think of God constantly.

Some poet has very aptly said :—

जो यह मन माया ही माया रटै नित,

तो यह मन बूढ़ै माया के कूपा ।

जो यह मन ब्रह्म ही ब्रह्म विचारत,

तो यह मन होय ब्रह्म सरूपा ॥

that if your mind is used to constantly think of maya, *i.e.* the illusory world, it will turn itself into maya; and if it is engaged in constant meditation of God, it will inherit all the qualities of God.

Water changes into the colour it is mixed with. Mind resembles water in that respect. The Gita says :—

ध्यायतो विषयानपुः सः संगस्तेषूपजायते

संगात्संजायते कामः कामात्कोधोऽभिजायते ॥

कोधाद्ववति संमोहः संमोहात्स्मृतिविप्रमः

स्मृतिप्रशाद्वुद्दिनाशो बुद्धिनाशात्प्रणश्यते ॥

that if you do not control your mental tendencies and instead of engaging them in me you engage them in the thought of worldly pursuits, you would get yourself attached to those pursuits and that attachment shall beget desires; desires shall

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beget passion, passion shall cause confusion of mind and this confusion shall destroy your memory; destruction of memory shall result in the annihilation of your intellectual powers and that would bring complete ruin to you, as you will not, then, be able to follow any mode to find God.

All-Merciful God has granted you human body after your several rounds in other forms of body so that you may endeavour to find eternal peace which is not possible in the forms of other births. Hence you must devote every moment of your life in remembering God ; and having the memory of God, in your mind do your worldly duties. But always bear in mind that you are not led away by the temptations of the world ; otherwise your best opportunity of human life in which you can find God shall pass away and you will ultimately be left only to repent.

The Bhagwat in its Skandha XI says :—

विषयान्ध्यायतश्चित् विषयेषु विसञ्जते

मामनुस्मरतश्चित् मम्येव प्रावलीयते ॥

that is, the mind engaged in the worldly pursuits loses itself in them, while one who is engaged in contemplation of me (God) merges in me.

Hence it is incumbent on man that refraining from the thought of worldly pleasures he must surrender himself to God; that is, he must entrust all his possessions and himself to God and thus endeavour to be free from the rounds of births and deaths.

### § 8. Impregnable Armour of Reverence towards the Learned and the Elders (कवच अमेद विश्र गुरु पूजा)

Equipped with all the weapons of attack a warrior is required to put on an impregnable armour to protect his body in the battle to be safe from the attacks of enemy's weapons. With an armour on his body the warrior becomes fearless of enemy's attacks. Inspite of all the weapons of attack being with the warrior there is doubt in his victory if he is armourless in the battle.

Hence one who has put on the spiritual armour of respect, reverence and worship of the Brahmanas and elders must not be afraid of the attacks from the enemies in the form of this mundane existence. The hearts of Brahmanas and pious preceptuous are godly and completely free from all the impurities (मल), confusions (क्षेप) and covers of ignorance (आवरण) that obstruct the divine light. If a spiritual culturist is devoted to them and serves

them faithfully, he makes them favourably inclined towards him, and enjoys all their blessings silently and secretly bestowed on him which protect him from the attacks of his bad destiny formed by evil deeds in his numerous past lives, and his present life in a human body is justified to live as thus it is lived nobly.

Sceptics of the present day, many of whom happen to be educated, may not believe in the above truth. But it is a hard truth, held to be inviolably true under psychological researches, and experiences have left no doubt in its truth. Our History bounds in such instances. Let alone the ancient History, even very recently it was Paramhans Ram Krishna who by his blessing only turned an atheist student named Narendra into a full fledged believer in God who spread his fame here and abroad as universally esteemed Swami Vivekanand. Who does not know this fact ?

Only those who do not seek shelter of the wise and the elders, specially the preceptor and do not obey their behests have to undergo all sorts of sufferings, bodily, worldly and those of bad luck. Their vices like lust, passion, greed etc. continue to harras them and they lose their happiness both here and hereafter, and have to

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go round the cycle of births and deaths rotating as if on a moving machine.

If you want liberation from all sufferings you must seek the shelter of a good preceptor. There is no other better way to get salvation. We have instances in our history that those who sought shelter of noble preceptors, got liberation in this very life and they enjoyed all kinds of spiritual powers. Prahlad heard the teachings of Narad in the womb of his mother, Kayadhu, and was born so spiritually strong that the materialistic powers of his father Hiranyakashipa could not harm him in the least. This spiritual strength of Prahlad owed its origin of blessings of his *guru*.

In order to seek the favours a good preceptors, Shri Krishna advised Arjun in the Gita saying :—

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया  
उपदेश्यन्ति तेजानं ज्ञानिनस्तत्त्वदर्शिनः ॥

That knowledge of Godhead should be gained by approaching the learned who are versed in it both theoretically and practically. The approach should be made in all humility and enquiries should be made patiently removing all the doubts.

Similarly vedas say :—

समित्याणिं श्रोत्रियं ब्रह्मनिष्ठं शरणं प्रपद्ये ।

that with pieces of wood for sacrifices in hand seek shelter of one who is well versed in the knowledge of the Vedas and has realized God.

By approaching such a preceptor worship him and satisfy him with your sincerity and then follow the instructions that you may receive from him, and mould your life in that light. Thus your self shall become so strong as a thunder bolt which shall be able to ward off the sufferings of the world. Destined as you are, the sufferings must come ; but they should not disturb the balance of your mind, just as even strong winds cannot move a mountain hill.

Shri Krishna told Arjun in the Gita that :—

इदं ज्ञानमुपाश्रित्य मम सधर्म्यमागताः

सर्गेऽपि नोपजायन्ते प्रलयेन व्यथन्ति च ॥

Having attained this knowledge they assume a position having all attributes like me (God) and are not reborn at the beginning of the creation, nor do they have to suffer pains of death when the creation comes to an end, for they believe there is nothing else but God every where.

Hence search for a good preceptor with an anxious mind and pray to God to get such a guru. God always minds earnest and sincere entreaties of his devotees ; He would surely bless you with an excellent Guru. A test of an excellent Guru is that in his front your mind shall get fully calm and you would be filled with celestial bliss. You may have a number of sham Gurus. Keep away from them and their company should be avoided. Tulsidas has said about such artificial Gurus that :—

हरै शिष्य धन शोक न हरई । सो गुरु धोर नरक में परई ॥

they rob the disciples of their wealth and do not liberate them from their sufferings. Such Gurus are sure to go to the worst of a hell.

Any satisfactory description of the greatness of a profound preceptor is beyond the power of pen or tongue ; it can better be experienced and realized than described. Here in this small pamphlet only an inkling of it has been given, which may help the learned readers to have a fuller view of the subject.

This piece of advice in the form of the invincible spiritual chariot given by Rama to Bibhishana when the latter had felt defident at the sight of big preparations of war on the

side of Ravana who had subjugated the three worlds furnishes a very valuable line of spiritual culture. Bibhishana's suspicions, on hearing this advice, were removed. The last words of Rama were :—

महा अजय संसार रिपु जीति सकह सो चीर ।  
जाके अस्त रथ होय दद सुनहु सखा मति धीर ॥

*Surely; invincible is the worldly foe,  
But chariot warrior spiritually equipped so  
Can give the enemy heavy striking blow,  
And win, o friend, and throw the opponent low.*



## CHAPTER V

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### Conclusion

Among all the various forms of births in the universe both above and below the form of man, a birth in a human body is the only birth in which the embodied soul has the freedom to act as well as to reap the result of the past deeds. In all other births, only the destiny is at work, while in human birth both the destiny and deeds have their part to play which means that no other form of body, including even that of deities is responsible to make the soul to assume any form of birth. The entire responsibility of creating any form of births, higher or lower, lies with the soul born in human body and in this way the human birth is the mother of all other kinds of births. It depends on the actions of man whether he, by doing actions, goes to higher forms of births like those of gods, gandharvas and the like, or by doing ill deeds, has to be born as an insect, quadruped or in other mean and low forms. The man has also the opportunity to so act as not to be born again and

get salvation. The human birth, therefore, is the birth wherein man can either promote or degrade himself and for this reason. Goswami Tulsidas has said :—

नर तनु पाइ विषय मनु देहों । पलटि सुधाते शठ विष लेहों ।

that those who having been born as man are indulged only in worldly enjoyments which are the results of their past deeds and do not act to ameliorate their condition for which they have got the liberty of action as man are fools ; they throw away nectar and get hold of poison.

In the foregoing pages attempt has been made to point out ways to utilize this birth of man in human body to liberate himself from further births as well as to live a useful life here and hereafter and thus liberate the entire universe by not allowing any soul to be born again if once it has been born in a human body that happens to be responsible for all other kinds of births.

In this world no body considers himself happy. Even those who possess ample means of enjoyments are found to complain of miseries, the reason in all cases being that the pleasures, if you have any are not lasting ; they come to an end and are followed by pains and the more you want to retain pleasures, the more unhappy

you feel for that. The most surprizing fact is that man wants to utilise the same means that bring him sufferings as means to bring him comfort which is impossible. A dirty linen is not expected to become clean if washed with dirty water. If you want to be happy by retaining all the means of worldly enjoyments, you are hoping against hope. It is only the renunciation of the worldly pleasures that can liberate you from sufferings. Endure patiently all the sufferings that come to you under the dictates of your destiny. These sufferings are bound to come; you cannot escape them. Welcome them and bear them cheerfully. Also bear with courage and fortitude whatever hardships you have to undergo in order to improve yourr lot. Hence it has been held to be the first duty of man, to acquire and strengthen the virtue of endurance that you remain unshaky even under the hardest circumstances.

This virtue of endurance can hardly be acquired, much less strengthened, unless the conviction of the superiority and prime importance of spiritual strength is deeply rooted in your mind. It is an established fact that all other strengths automatically follow the spiritual strength. It is deplorable that man under the

dazzling lights of economical, physical, intellectual and other sorts of progresses is quite oblivious of spiritual progress. He has forgotten and is entirely ignorant of his own soul and of the existence of God. That is the reason why he is a victim of so many sufferings and has to pass through innumerable births and deaths of all kinds of bodies, mostly mean and low.

Our mental tendencies are the worst of our enemies to keep us confined in the cycle of births and deaths. They have darkened our intellect too to enable us to see our bright future and thus the man is going from bad to worse and from worse to the worst condition of his existence. It is very strange that although mind is equally competent to elevate the position of man, the man, instead of utilizing its services for his betterment is allowing it to run riot courting damnation instead of salvation. You cannot expect any relief unless and until your mind is subdued and employed for better use.

For the control of mind you must seek company of the good and the great men of virtues. That will sublimate your thoughts and strengthen your will power. Society of saints and study of scriptural books would benefit you a good deal.

In order to gain victory over the evil forces, Goswami Tulsidas has mentioned an allegorical chariot in his Rama Churita Manas. The words are put in the mouth of Rama himself, enhancing thereby the efficacy of the plan. You should therefore pay special attention to the details forming the equipment of this divine chariot and armaments of the attack and defence against the formidable foe of the worldly temptations. Think over them soberly and put them into practice so that those traits become a part of your nature. This will bring you a sure success towards liberation of the soul.

Courage and fortitude are the first principles. A man of courage and fortitude can start on the path to salvation which is full of difficulties. With these qualities the virtue of truth and character are to be developed and the forces of physical strength, discrimination, balance of mind and benevolence are to be acquired in order that you may successfully meet all those difficulties. Those forces require the virtue of tolerance, kindness and an equitable mind to make them doubly strong.

But all these virtues are followers of spiritual strength. If you have the latter you

are sure to be equipped with other qualities. For spiritual strength you are required to know God and the spirit. This is wanting in general and it is why we are weak in all other respects and have to suffer in various ways. The chief aim of life is to realize God and therefore devotion to God has been mentioned by Tulsidas as charioteer that can successfully drive the vehicle of war against evil forces and carry it to the presence of God. So take it that devotion to God is an unavoidable equipment to lead you on along the path of salvation. This virtue is also to be developed in a society of the pious men of Godly tendencies.

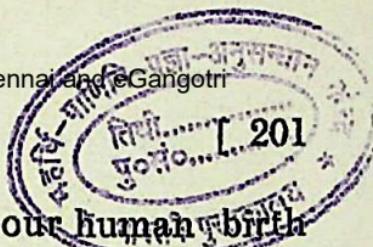
In order to remove our sufferings that beset us in the world, our saints and Scriptures have pointed out ways which you must have seen discussed in details in this pamphlet. They are briefly speaking as follows :—

1. To avoid the temptations of the worldly pleasures.
2. Renunciation *i. e.* the spirit of detachment from the fruits of our action and to do actions for action's sake. In other words we should be actuated to work considering it as our duty and not with a motive to gain this result or that.

3. To be contented with whatever we get by honest means. This contentment should not be forced one, but accepted with cheerfulness and spirit of resignation.
4. To be charity-minded. This virtue, when developed, shall remove the vices of greed, avarice and my-ness.
5. To act under the guidance of pure and unbiased wisdom.
6. To apply sense and action organs in noble deeds and to keep the mind elevated with pure and sublimating ideas realizing the principle underlying the words of the Vedas 'तन्मे मनः शिव संकल्प मस्तु' which mean-'Let my mind be my guide to lead me to emancipation.
7. To practise the virtues that form our character, namely, non-violence, non-stealing, truth, continence, non-accumulation purity of body and mind, greedless-ness, living hard life, study of Scriptures and surrender to God's will.

By these means you can elevate your own self as well as that of your nation and the country, nay, of the whole world and thus you can easily cross this proverbial bottomless deep ocean of the world.

## CONCLUSION



When we once realize that our ~~human birth~~ only is responsible to create so many (84 lakhs) forms of births because ours is the action life while those of others are only to suffer or enjoy the results of those actions and that as such this human birth only is the cause of all the sufferings of the world, is there any difficulty to understand and is any elaborate argument necessary to convince the man that no punishment is severe enough to be meted out to him for such heinous crimes and no hell is hard enough for which he can be condemned for so heavy sins ? It is why the merciful God has sent saints and Shastras to preach to the man in the words—"O, foolish man, why don't you, having been born in a human body, realize your heavy responsibility that it is for your faults and failings that the entire world is suffering so badly and that you are the creator of all the miserable forms of births. You should be careful every moment to so act that no soul has to take further births to square up any of the debts that are incurred by your actions in this life to be repaid in future births. If you redeem yourself, the whole world is redeemed. Make the the best use of this golden opportunity and justify your birth as man. Be alert, fight the formidable foe

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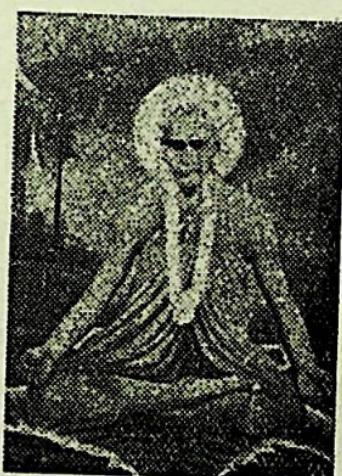
of the mundane existence and be victorious.  
Amen !”

*Om Shanti, Shanti, Shanti*  
Peace be to All !!!



## Please acquaint yourself with The Davi Sampad Mahamandal and its wide activities

The Davi Sampad Mahamandal was founded by Paramhansa Parivrajakacharya Shri 108 Brahmaṇi Swami Ekrasānand Ji Maharaj with a view to propagate the importance and practice of the divine virtues so highly admired by Lord Krishna Himself in the sixteenth chapter of His song the Bhagwatgita. These divine virtues liberate the man from wordly bondage and make him Jivan Mukta, enjoying salvation in this very mundane existence.



Shri 108 Swami  
Ekrasānandji Maharaj

Highly noble aims as this Mahamandal possesses it received a very warm reception under the spiritual force of the founder who himself was an embodiment of these divine virtues and who intensely felt for the degraded humanity in their deep distress. His dynamic

activity enthused a great life into the movement and so it progressed in a large measure under the incessant hard labour and noble qualities of head and heart of his highly advanced disciples.

### **The present Activities of the Davi Sampad Maha-mandal :—**

#### **I. The Parmarth Niketan, Swargashram, Rishikesh (Himalayas);**

*(Under Shri Swami Shukdevanandji Maharaj )*

On the bank of the Ganga this Ashrama is situated at a very beautiful place with the mountain peaks of Himalayas as its background. The atmosphere is surcharged with spiritual warmth and purity of thoughts.

A well arranged Vana Prastha Ashrama has also been established for the religious minded persons retired from home or service life to practise Yog, Meditation, Jap, Kirthan, study of scriptures and other Sadhanas that may suit them most.

A good library of religious books also is provided in Ashrama.

Comfortable accommodation and all facilities of board and lodging are available.

**2. The Mumukshu Ashramaa, Shahjahanpur, (U. P.)***( Under Shri 108 Swami Shukdevanandji Maharaj. )*

Regular Sadhanas and Satsangas throughout the year are held here.

A Sanskrit Pathshala named as Davi Sampad Brahmacharya Mahavidyalaya on Gurukul system is run by this Ashrama preparing students for all the Sanskrit Examinations of the Banaras Sanskrit Department.

A Higher Secondary School with Intermediate Classes in it is also maintained by this Ashrama with facilities of Hostels, playgrounds and religious Sadhanas.

**3. Ekrasanand Ashrama, Mainpuri ( U. P. )***( Under Shri 108 Swami Bhajnananda Ji Maharaj )*

Regular Sadhanas and Satsangas throughout the year, with a big annual function on the occasion of Guru Purnima (Asharh Shukla 15) every year are held under the auspecies of this Ashrama.

A Brahmacharya Vidyalaya preparing students upto Shastri Examination in Sanskrit is run on the lines of Gurukul system. The Ekrasanand Dharmarth Aushdhalaya is run on Ayurvedic system.

#### 4. The Mokshashram, Beri ( Kanpur )

( Under Shri 108 Swami Samtanand Ji Maharaj )

Daily Satsangs and other activities for regular practices in spiritual life, are held throughout the year.

5. There are other ashrams also running on the same lines e. g. Ananda Ashrama, Civil Lines, Bareilly; Rambagh, Barhpur (Farrukhabad). The Ekrasanand Dharmarth Ausdhalaya is run in Rambagh as well.

6. Besides the above regular residential ashrams for the soul's benefit of the public in general, camps are held at various places on the occasions of religious gatherings, such as Kumbhamela.

7. In order to propagate divine thinking and ways and means for elevating one's soul to lead a happy and useful life a well organised monthly magazine "PARMARTH" in Hindi is issued from Mumukshu Ashrama, Shahjahanpur containing thought provoking articles useful for practical and spiritual life from saints and greatmen of Indian culture, so that men may attain to Divinity by the Practice of Divine virtues.

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५ अगस्त २०११

पुस्तकालय

It publishes a special <sup>number</sup> of the “PARMARTH” every year on some very important topic with several tricolor and other pictures edited by Mahatmas of repute. Yet the annual subscription is Rs. 5/8/- only.

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